

# Zion's Herald.

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## Zion's Herald.

CHARLES PARKHURST, Editor.  
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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### I WONDER WHAT I WOULD DO?

A. A. Bragdon.

Out on the street there a beggar waits  
In the driving storm so cold—  
A homeless child with a famished look,  
And garments thin and old.  
I give from my bounty a meagre dole,  
And pennies I spare her a few;  
If I knew that my Saviour was standing there,  
I wonder what I would do?

In yonder attic so cold and bare  
There's a woman that sits and sews  
For her children's shelter and scanty fare,  
Till the weary midnight goes.  
She is stitching her life in those seams for me;  
Am I giving her back her due?  
If I knew that my Saviour was keeping account,  
I wonder what I would do?

There are fatherless children that cry for bread,  
There are widows old and poor,  
And there is the sick man Lazarus  
That lieth beside my door.  
Shall I have all the luxuries here,  
While theirs shall be so few?  
If I thought that I was like Dives of old,  
I wonder what I would do?

I have home and friends, and silver and gold,  
Far more than I daily need;  
And I clothe myself in a costly garb,  
While these for a pittance plead.  
My house is full of beautiful things  
That are only for taste and show;  
If I knew that my Lord had need of these,  
I wonder what I would do?

I have prided myself on my goodly deeds,  
And my name's on the church's roll;  
But I waste in some needless thing, perchance,  
The price of a heathen soul.  
I have told the world of my love for God,  
And my love for His children, too;  
If the Lord should ask me to prove my word,  
I wonder what I would do?

There comes a time in the future near,  
When this life has passed away,  
When these needy ones will stand with me  
In the light of a judgment day.  
When the Angel reads from the Book of Life  
My deeds for that great review,  
If these should speak and accuse me there,  
I wonder what I shall do?

Then the Son of Man, with His angels fair,  
Will sit on the great white throne,  
And out from the millions gathered there  
He will know and claim His own.  
If He saith to me those words I've read  
In that Book so old and true,  
"Inasmuch as ye did it not to these"—  
I wonder what I shall do?

Dorchester, Mass.

### The Outlook.

The interchangeable mileage ticket law of 1892 was declared to be unconstitutional, and therefore ceased to be operative. No one knew its weak points better than Attorney General Pillsbury, who had occasion to defend it. That gentleman has drafted a new bill containing better safeguards for the redemption of the tickets, and meeting other constitutional objections. It is believed that this bill will pass.

At the Peace Congress held in Chicago in connection with the Columbian Exposition it was decided to work for a permanent international tribunal of arbitration. The American Peace Society has, therefore, appointed a committee, consisting of distinguished jurists, publicists and statesmen, both American and European, whose duty it will be to study the subject and use their efforts "to induce civilized nations to establish a high court of nations for the adjudication of international difficulties." Such honorable

names as Cephas Brainerd, William Allen Butler, Dorman B. Eaton, Judge T. M. Cooley, and Judge W. L. Putnam, appear on this committee. This "new departure" by the Peace Society seems hopeful of ultimate success.

Another million is wanted before the Old Colony & Interior Canal Company will begin work on the excavation which will open a water-way across the base of Cape Cod. The Company is capitalized at fifteen millions, and more than one million has been subscribed. When this is doubled, construction will be begun. It is expected that the work will be completed within two years.

Eighty-five persons were treated at the Pasteur Institute in New York city last year. Twenty-six of these had been bitten by animals proved to be rabid; eleven more had been wounded by animals showing all the symptoms of hydrophobia; and the other forty-eight were cases in which hydrophobia could only be suspected. Not one of the entire list developed rabies. All the patients are now living. The success of the Pasteur treatment for this frightful and fatal disease is fully demonstrated.

The Japanese government will open a national fair in Kyoto next year to celebrate the 1100th anniversary of the establishment of that city as the capital of the empire. A prominent feature of this occasion will be a religious exhibit, comprising temples of the various sects represented in Japan, and also Christian churches, if the missionary bodies see fit to furnish them. These temples and churches are to have open doors and constant services, the doctrines of each communion having the right of free promulgation, and interpreters furnished wherever necessary—a parliament of religions, in short, on a small scale.

Observations on sea level, and especially near cities, are out of date. Smoke, fogs, electric light and motor currents even, are serious hindrances to astronomical investigations. Modern stations are placed on mountain-tops. The Harvard College astronomers some years ago chose a lofty spot in Arequipa, Peru. Now they have an opportunity, by the kindness of Mr. Percival Lowell, to erect and equip another observatory in the high and dry atmosphere of Arizona. The work at Arequipa will be continued, but its character will be principally meteorological and photographic; that in Arizona will be visual. The new station will be under the care of Mr. W. H. Pickering. Work on it will be hastened in order to have everything ready for studying the planet Mars when in opposition next summer.

The thirteen miners entombed by the cave-in of 400 feet of solid rock and earth in the Gaylord mine, Plymouth, Pa., on the night of February 13, have not been reached by the rescuing party, at this time of writing. Only a faint expectation of finding them alive is now indulged. Great sympathy is felt for the unfortunate men, and for the eleven wives and twoscore of children who wait with intense anxiety tidings from them or of them. Meantime other mines in the vicinity are also caving in. A good deal of indignation is naturally expressed against the officials, or owners, of the mine, whose practice of "robbing the pillars," or cutting away, for mere greed, the coal piers or supports, for the roof above the workings, is said to have caused this disaster.

### The World's Gold Fields.

Australia headed the list in the production of gold in 1892, the United States, Russia and Africa following closely behind. The returns for 1893 are not yet in, but it is estimated that the total production of the yellow metal for the year will reach \$150,000,000. Recent information from South Africa proves conclusively that that region is auriferous to a degree almost incredible. At Johannesburg the reef of gold quartz extends fully thirty miles on each side of

the city, and at 2,000 feet below the surface the yellow veins are as rich as at the top. But even this wealth of deposit is far surpassed by the discoveries made in Mashonaland. Indications of ruined cities and of mining operations carried on in a remote past seem to support the conjecture that this region was the Ophir of King Solomon's time. The country appears to be a vast gold field. Already a total area of 250 miles long by 150 broad has been thoroughly prospected and claims have been staked. The argument of the bimetalists that the gold supply is not equal to the demand for monetary purposes, is confuted by every mail that comes from South Africa.

### A Northern Route to Siberia.

The Columbus of Kara Sea navigation is a British sea captain named Wiggins. This sea has been regarded as impracticable for commercial purposes, and it undoubtedly is so for a long period each year; but Capt. Wiggins demonstrated, at least twenty years ago, that it was possible in the summer to steam from England round the northern coast of Norway, reach the mouth of the Yenisei River in Siberia, and return without being caught in the ice. He has made the trip repeatedly since, and successfully, learning something new each trip concerning the perilous navigation. Last summer he started in charge of six vessels, one of them a powerful steamer of 2,500 tons' displacement, laden with rails for the Trans-Siberian road. Three of these vessels were of light draught, being designed for river service, and belonged to Russia. All of them reached the mouth of the river safely. The rails were trans-shipped to the smaller vessels, which proceeded up the river 1,500 miles to the city of Yeniseisk, in the very heart of Siberia. Their arrival was greeted with great enthusiasm; Capt. Wiggins regards this trade route as now established, and is deserving of high credit for his courage and persistence.

### A Church Loan Office.

Rev. Dr. Greer, rector of St. Bartholomew's Protestant Episcopal Church, New York city, has started a method of relief for the worthy poor which promises to become a helpful and permanent institution. By the aid of wealthy members of his society, he has opened a loan office where small sums of money—\$50 or less—are lent on furniture, and chattel mortgages taken for security. The bureau is conducted on strictly business principles. Appraisers are sent to examine the goods after applications are made, and the records are searched to prevent fraud. The loans are to be repaid on the instalment plan. The rate of interest, of course, is low. Pawnbrokers in New York State are allowed by law to charge as high as 30 per cent. per annum interest on money advanced. Dr. Greer's bureau charges but 6 per cent., or, according to one report, 5—merely enough to cover expenses. The rate at the Mont de Piete in Paris is 7 per cent. Applications at St. Bartholomew's Bureau have been so numerous that it has been found necessary to limit the period to two hours in the morning. Some pitiable cases have been acted upon, without wounding the self-respect of the applicants. Timely assistance of this kind will tide over many a struggling household. It is a commendable contribution to the solution of the problem of how to help the unemployed.

### The Exasperation Against the Peers.

The radical changes made by the Lords in the Parish Councils bill practically nullified the work of the Commons, and has intensified the popular wrath against the upper house of the British Parliament. The National Liberal Federation last week passed a resolution to the effect that the House of Lords, by its habitual disregard of the national will, has become intolerable, and assuring the ministry support in any measure it may adopt to secure to the House of Commons paramount authority in the State. The Liberal Unionists also side with the government in this hostility to the peers

for their behavior on this important measure. All the amendments to the above bill made by the latter were promptly defeated in the House, and the bill will go back to the Lords in practically its original form. If the haughty chamber refuses to yield, the government will probably appeal to the country. "The British electorate," says the New York Tribune, "now awaits a signal for a revolt against hereditary legislators."

### The Conviction of McKane.

Immunity from punishment in wrongdoing easily makes a man think—especially if he is a political "boss"—that he is legally unassailable. Very often, at the same time, a sophistication of conscience goes on until the man believes that everything—cheating, perjury even—is "fair in politics." For many years John T. McKane has been "the czar of Gravesend," N. Y. He has manipulated the elections to suit himself, defied the courts, derided public opinion, until he felt himself too powerful to be called to account, no matter what he did. In politics he was an independent, selling himself and the votes of his municipality to whichever party best suited his personal ends. Thus in 1884 he helped elect Mr. Cleveland; in 1888 he contributed materially to the election of Mr. Harrison. He kept around him a gang of underlings who intimidated all opposition. Meantime he professed to live a respectable, even a Christian, life, and held office in church as well as state. Last November he undertook to defeat a Republican candidate—Judge W. J. Gaynor. He fraudulently manipulated the voting lists of Gravesend so as to register 6,000 voters in a town whose entire population was 5,000. When the attempt was made to inspect these lists they were sequestered, and when, on election day, the Republican candidates appeared with an injunction from the Supreme Court, they were roughly told that "injunctions don't go here," and were hustled into jail. Such audacious fraud and defiance led to his arrest, trial, conviction, and sentence to imprisonment in Sing Sing for six years. This sentence meets an imperative demand that outraged law, as in his case, should be rigorously vindicated. Crime of this sort should be made so odious that similar rogues will learn a salutary lesson.

### The Vacant Judgeship.

Since October last the Supreme Court of the United States has been compelled to perform its duties short-handed, the death of Associate Justice Blatchford having created a vacancy. The work of this important court is sadly behind, and the urgency of appointing a new Justice was manifest. Mr. Hornblower, of New York, was the first nominee for the position. His selection was regarded by Senator Hill of that State as unfit—for many reasons, some of them personal—and he organized a successful coalition against his confirmation. Then the name of Mr. Wheeler H. Peckham was sent in—the president of the New York Bar Association. In Mr. Hornblower's case lack of age and experience had been urged; Mr. Peckham has been conspicuous for a generation as a lawyer of first-class ability, lofty principle and singular fearlessness. He has been a leader in the prosecution of such rascals as Tweed and Maynard. But, for these very reasons, he was obnoxious to Mr. Hill, who regarded his nomination as a personal affront. Unfortunately, the administration made a sort of issue on this case, using whatever power it had to overcome opposition; unfortunately, also, the Senate had grown restive under previous acts of the President, and was disposed, therefore, to resent interference in this case. At any rate, Mr. Hill was able, by various arguments with his fellow senators, to secure a majority of nine votes against the confirmation. On Monday, the 19th inst., President Cleveland nominated Senator White, of Louisiana, to the vacancy, and he, under the courteous custom of the Senate as to nominations of its members, was promptly confirmed. The new Judge is 45 years of age, a man of pronounced legal ability, and of singularly pure and noble life. The general public experiences a profound sense of relief in the fact that this appointment is at last so satisfactorily filled.



## Our Contributors.

### THE WAKING.

Wayne Whipple.

I slept.

Joy came then and said to me:

"Now ends Never,

Now bides ever;

Time held all Life's mystery.

Live, freed Soul, thine ecstasy

Is thy Saviour's legacy—

Now is Eternity."

Boston, Mass.

### MEN WHOM I HAVE HEARD

In Congress, On the Platform, In the Pulpit.

II.

Rev. Mark Trafton, D. D.

I CONFESS to not a little timidity in writing a word about that inimitable speaker.

John B. Gough,

and should not now had it not been my good fortune to hear one of his earliest, if not the first, public lecture he gave in the city of Boston after his regeneration. The good man who first lifted him from the gutter and saw the grand possibilities in this ragged wail was desirous of bringing him before a Boston audience. Permission was granted for a lecture in the Richmond St. Methodist Church. I was then at Bennet St., and went in to hear the "reformed drunkard." A fair audience was gathered. When the speaker walked in and faced the assembly they were surprised. They saw a poor wreck of humanity, ragged, slouchy, and trembling with weakness or fear. His face, though doubtless clean, showed the unmistakable signs of long-continued dissipation; his hair looked as though comb or brush had never come in contact with it. Poor fellow! his appearance strongly appealed to our sympathies. We were not prepared for what followed, after he had pulled himself together. It was Gough, even then, though in the rough. Tears and laughter, shouts and sobs, rapidly alternated. It was the beginning of a wonderful career. No other living man could, after giving a hundred lectures in Boston, still fill the largest room in the city.

What was the secret of his power? Surely many other lecturers have presented the "drink evil" in every possible variety of aspect, and against it spoken as brave words. One heard what they said and assented to their truthfulness. But when one listened to Gough, it was more than hearing—it was spectacular, one saw it. There was the terrible monster evil, here were the writhing victims. One heard with terrible distinctness the heart-piercing cry of the mother as the drunken, rum-crazed husband came reeling into the wretched abode, while the frightened children flew out of doors for safety. All this one saw and felt. It was the highest art of the actor. He could put himself into any shape he listed, and his flexible face could exhibit every passion of the human soul. Who, having heard him, can forget the visit of the inebriate to the drug-store? Pulling his hair over his leering eyes, and assuming the shuffling gait of the drunkard, he opens the door, and, staggering in, he blurts out: "Be yeow the druggar?" Or that splendid apostrophe to water—holding a glass of the pure liquid in his hand.

Gough, then, must be regarded rather as an actor than as an orator pure and simple. Take from him his histrionic power, and he would be but an ordinary lecturer. But whatever of evil he may have done in his early days, he more than redeemed in his later years by his extraordinary labors for suffering humanity. His memory is cherished by thousands blessed through his labors.

Edward Everett.

The breaking out of the slaveholders' rebellion brought the scholarly Everett to the platform in defence of the Union. Like thousands of others, he was silent on the wrongs of the slave until the earthquake began to shake the foundations of his own house. Then he spoke. He had a marked physical personality and a dignified bearing—too much so for the mass of the people whom he addressed. Sadly deficient in emotional power and creating no enthusiasm, there seemed to be a great disproportion between the head and the heart. His manner was that of a college professor lecturing his pupils on the higher branches of mathematics. He stood stiff and immovable, with little gesticulation save when, raising his right arm to the level of his shoulder, he brought it down, not perpendicularly, but with a graceful circular sweep. Once in a conversation with our blind orator, Milburn,

speaking of noted public speakers whom I had seen and he had heard, I happened to allude to this gesture of Everett, when he started up, saying: "Show me how that was done." So, taking his hand in mine, I raised it to the level of his shoulder, then throwing it back brought it down in a curve to his side. "I have it!" said he. Now, with the L of our house in a blaze, with a howling mob around us crazy to loot it, such a cool, almost indifferent, manner must fall to reach the popular heart. "I am sorry to disturb you, but I thought it my duty as a neighbor to inform you that your house is on fire," says the conservative man, as he pulls his neighbor's bell-cord.

Ralph Waldo Emerson

was for a time, in the days of lyceums, a popular lecturer. He was not a speaker, not an orator in any sense of the word—he was a metaphysical expounder. His readings were an effort to reach "the unknowable," and to grasp what did not exist, and were in this respect a grand success. The query which would arise in the mind of the ordinary hearer was, "What is he driving at?" and at the close of an hour's reading it would still remain unanswered, and for the very good reason that he did not himself know. He took his listeners up far above all mundane matters, and when he closed left them to come down as best they could; while some thoughtful, common-sense auditor would ask, "What did he do for suffering humanity?" He never came down to the people. He seemed to have no sympathy for the race, and touched no chord that responded to human sorrow. No one carried away from his readings a heart relieved of its crushing weight, or charged with renewed courage to battle for the right as against the wrong. He was a comet in the system, flaming for a brief hour, and then disappearing in its eccentric orbit to be seen no more.

Wendell Phillips.

The shooting of Lovejoy in Alton, Ga., in 1837, produced a tremendous excitement in the North. Dr. Channing was moved to call a public meeting in Boston, and applied for Faneuil Hall. It was refused him by the aldermen. He then appealed to the public and secured it. At this meeting, called to sustain "the freedom of the press," not the freedom of the slave, Dr. Channing made a strong speech, and was followed by Hillard in an eloquent argument. Then in the gallery stood up Austin, the State's attorney-general, and spoke against the resolutions. He said the destruction of Lovejoy's press was as justifiable as the destruction of the "tea in Boston harbor," and that "Lovejoy died as the fool dieth." When he sat down a young man, unknown to all, mounted the rostrum. He turned his blazing eyes upon Austin in the gallery, and burst out: "Mr. Chairman, when I heard the gentleman [Austin] lay down principles which placed the rioters, incendiaries and murderers of Alton side by side with Otis, Hancock, Quincy and Adams, I thought those pictured lips [pointing to the portraits on the wall] would have broken into voice to rebuke the recreant American, the slanderer of the dead. Sir, for the sentiments he has uttered on soil consecrated by the prayers of the Puritans and the blood of patriots, the earth should have yawned and swallowed him up!"

This young man was Wendell Phillips, who, then unknown, leaped to the front as the most eloquent advocate for the slave, and maintained that proud position for half a century. He had been in secret sympathy with Garrison, but this was his first public utterance, and it took the great assembly by storm. "Who is he?" passed from lip to lip.

The question was answered for all time. Seven millions of American citizens who are a shade darker than the others in complexion cherish and love the memory of the great orator and friend of the oppressed, and will to time's last hour. God's clock had struck the hour, and the man glided in upon the stage and opened his divine commission to be silent no more until the clank of the fall of the last chain from a slave's limbs dies to an echo.

William Lloyd Garrison.

He is a young man editing a paper in Newburyport. He publishes Whittier's first poem and searches him out and aids him in stringing his lyre for liberty. He goes to Baltimore to take charge of a paper in the interests of the colonization scheme. A ship captain of Boston takes a cargo of seventy slaves for a Southern market. Garrison scurries him and is arrested for libel. He is fined \$50, and, being unable to raise it, lies in jail three months, when Arthur Tappan pays the fine and he is liberated. He then

comes to Boston and starts the *Liberator*. Look at him! In a small room in the Merchants' Block he is found, with no money and no friends, and his only assistant a young colored boy. In one corner of the room stands an old hand-press. He is setting the type for the first number of his 14 x 9 sheet. There is no difficulty in reading his manuscript—he uses none, and never did. He thinks out his articles, and hot from his large and active brain his thoughts drop into the stick in his hand. Too poor to go to a boarding-house or restaurant, he buys a loaf of a baker near by, and drinks water. A straw bed in one corner of the room on the floor is the sleeping couch for himself and assistant. There was born the *Liberator*. Its first infant cry sets Boston in a blaze! A mob composed (as the Boston papers declared) of "gentlemen of property and standing" (when not too drunk) burn the building, pull out the editor, put a rope about his neck, and drag him through the streets, threatening to hang him. The police get him into a hack, drive to Leverett St. Jail, and lock him up for safety.

Garrison was a speaker of great force. Not with the grace and ease of Phillips, but with the sledge-hammer of stern facts, he beat the truth into reluctant brains. He, too, lived to read Lincoln's Emancipation Proclamation, and then we laid him away to rest, while the sons of the fathers who stoned the prophets build his monument! Verily

"The mills of God grind slowly,  
But they grind exceeding small."

Garrison was accused of infidelity—of disbelief in the Bible. Indeed, almost every crime was laid to his charge. In a meeting of the Boston Methodist preachers not many years since, and after his death, a day was set apart by special request of a venerable brother (he, too, is dead), that Garrison's faults might be discussed by this man who never had the courage to attack him while living nor the heart to utter a word for the slave! Among other charges was that of "blasphemy in that he called the Constitution of the United States a 'covenant with death and an agreement with hell!'" When he came to that I asked: "Where do you suppose he got that terrible expression?" "Out of his own wicked heart," shouted his accuser. I quietly opened the Bible lying before me, and turning to Isaiah 28: 15, read: "Because ye have said, We have made a covenant with death, and an agreement with hell, the overflowing scourge shall not come nigh us." The slaveholders said, "The Constitution recognizes slavery. What shall do us harm?" Garrison saw the similarity, and made a strong point of it; he showed, also, an acquaintance with the Bible beyond that of some of his clerical foes.

Theodore Parker.

To complete the trio of true knights in the terrible conflict of those days, one more was wanted, and he appeared, armed "cap-a-pie." He was a young Unitarian clergyman, and had been preaching in a suburban town—Newton, I think—but was brought into Boston by a few of his admirers and commenced his labors in the Marlboro Chapel on Washington St. This was in 1844.

The elegant and able Channing, a thorough and fearless advocate of freedom for the slave, passed away in 1842, I think, and I was present at his funeral services in his church on Federal St. His associate pastor, Gannett, conducted the services, and I recall his appearance now, fifty years after, as, with tears choking his utterance, he read the beautiful lines,—

"Calm on the bosom of thy God,  
Fair spirit, rest thee now!  
E'en while with us thy footsteps trod,  
His seal was on thy brow.

"Dust to its narrow house beneath!  
Soul to its place on high!  
They that have seen thy look in death,  
No more may fear to die."

Who now will take up his work and hurl burning words against slavery and oppression? God arranges His work and workers. He has one, who, while the majority of the professed ministers of the Nazarene are silent, will dare to join himself with Phillips and Garrison in their grand crusade against human slavery. It is the young man in Marlboro Chapel—Theodore Parker.

This young man became a power in the great anti-slavery conflict. He was not fellowshiped by the Unitarian clergy, but, like another great friend of the slave, Rev. Dr. Furness, of Philadelphia, was cast out of the Unitarian synagogue. A fine personal presence, an eye that when excited shot electric fire; a smooth, clear, far-reaching voice, he soon took the front rank in the

Unitarian denomination, whose pulpits he was not allowed to enter. I often heard him, and, though not endorsing his theological notions, I admired his catholic spirit and fearless denunciation of oppression.

At a meeting called in Faneuil Hall to bolster up the "fugitive slave law," Judge Curtis gave an oration. I had a standing position near the platform, and just under the front of the gallery. The learned judge rolled on in lofty sentences, until by and by he dropped into the Socratic method and began to propound interrogations which he did not pause to answer. Suddenly there came from the gallery a clear, ringing voice: "Do you want an answer to those questions, sir?" It was Theodore Parker. A yell followed: "Put him out!" "Throw him over the gallery!" None dared to lay a hand on him.

He sleeps in Florence, Italy, and the sons of those who stoned him while he lived have erected his monument, and his former friends, visiting that old city, pause and drop a tear to his memory.

Emile Girardin.

There were two celebrated speakers whom I heard at the Peace Congress in Frankfort-on-the-Main, in 1850—Emile Girardin, the orator of France, and Elihu Burritt, the "learned blacksmith" of Connecticut. The first named, the most renowned orator of his day, in his address sustained his reputation. A few minutes before he rose there came into the hall, in full regimentals and covered with gaudy insignia of military orders, General Haynau, the Austrian "woman whipper," as he was styled, whose inhuman atrocities filled the world with horror. I was within five feet of him. His cold, snake eyes gazed around upon the vast assembly, and I think, judging from the fiery invective and lightning glances of Girardin's eyes, that the orator also saw the monster. And Haynau doubtless felt the sting of his shafts; he twisted his heavy moustache, and soon sauntered out. Girardin was of medium size; a splendid head, a little bald. Perfectly self-possessed, with the gesticulation of an animated Frenchman, he poured forth a torrent of eloquence that raised a storm of applause. I presume his language was the purest French, but as my knowledge of that tongue was confined to the usual salutory phrase, "*Comment vous portez vous?*" I was not qualified to judge.

Elihu Burritt.

Elihu Burritt I had met and heard in a lecture course when I was stationed in Westfield, Mass. Great was my surprise and pleasure to find him in Frankfort. I had just arrived from Paris, and had hastened to the post-office, expecting surely to find letters from home. Keen was my disappointment when the clerk, after looking over the collection, said, "Der ish no letter for Herr Trafton." I spoke to Burritt at our hotel of my disappointment, adding that a letter must have been here a week, at least. "Come with me," he said; "we'll go to the office; when a letter is not called for until a week, it goes to the dead letter department." A few words from him in German brought my letter, to my great joy. Thus I was indebted for that missive, giving me such a great pleasure, to the forge and anvil of a blacksmith shop in Connecticut! That knowledge, not of German alone, but of French, Spanish, Italian, Greek, Latin and Hebrew, was acquired while this wonderful man was smiting his ringing anvil in his native village. And not living and dead languages alone were thus mastered, but the entire circle of sciences also. He was well called the "learned blacksmith." That he should have accomplished all this with no aid from "football," "baseball," or the "stroke-oar," is a wonder! His name and fame will be linked with those of Galileo, Francis Bacon, and Benjamin Franklin, to time's last knell. As a lecturer and public speaker he was calm, earnest, and impressive.

West Somerville, Mass.

## The Still Hour.

Praise and Prosperity.

There is a vital connection between these. God is not willing to grant special prosperity to those who habitually grumble at the provisions made for them. The Israelitish grumblers always found, sooner or later, that their peevish mutterings resulted in curses instead of blessings. The more they murmured the less prosperity they had. It was with great propriety, therefore, that the Psalmist said: "Let the people praise Thee, O God; let all the people praise Thee. Then shall earth yield her increase, and God, even our own God, shall bless us." If the people would have prosperity, then let them praise God



for everything. Praise Him when the crops are poor? Yes. Praise Him when property is taken away? Yes. Praise Him when physical disability confines us for years to our room? Yes. Praise Him when death has removed the dear ones from our circle? Yes, indeed. Where, then, comes in our prosperity? Into the soul; in additions of spiritual power; in increase of likeness to Christ; in greater capacity to see God; in heart ripeness.

#### Practical Praying.

True praying leads to true practicing. Let us be rid of the notion that praying revolves around itself. If our prayers do not go out of our rooms, it is doubtful that any special power comes from God into our rooms. John Tauler, of the fourteenth century, said: "Works of love are more acceptable to God than lofty contemplation. Art thou engaged in devoutest prayer, and God wills that thou go out and preach, or carry broth to a sick brother? Thou shouldst do it with joy." This mighty preacher believed, and believed rightly, that there is a practical side to praying. He believed that prayers for the poor, which did not issue in alleviating the poor, were poor prayers indeed. There are some good people who count it as a sign of great saintliness in one who spends the most of his time in praying and reading his Bible; but if such devotedness go no further, it is the mere husk of Christianity. We are to pray to get power to do some effective good to others. Let there be more practical praying.

#### The World is Changed.

Say what men will about the "decadence of piety" in these days, speak what they may about the inefficient relation of Christianity to the world, it is a very solid truth that this world is vastly different since Christ closed His earthly ministry from what it was before He came to it. The presence of Christianity in the world has created changes which make it utterly impossible to place the world back to the condition of things before the Christian era. And this is true even though there should be a declension of true piety far below anything witnessed during the last century. Well did Horace Bushnell say: "The world itself is changed and is no more the same that it was; it has never been the same since Jesus left it. The air is charged with heavenly odors, and a kind of celestial consciousness, a sense of other worlds, is wafted on us in its breath. It were easier to untwist all the beams of light in the sky, separating and expunging one of the colors, than to get the character of Jesus, which is the real Gospel, out of the world." The light of Christ cannot be turned into blackness.

#### A Faulty View.

A discerning writer says: "Most people imagine that there can be no real enthusiasm and love without extravagance." This is probably because many people mistake noisy demonstration and loud professions of brotherliness for enthusiasm and ardent love. We must learn to distinguish things which really differ. We should know that one can be genuinely enthusiastic in religion without rending the air with vociferous exclamations. One may be tremendously in earnest, and yet not give occasion for bystanders to think that he is being swept by a whirlwind. There may be a holy enthusiasm of a high order, yet so calmly poised as to blend beautifully with gentility. It is difficult to say which is the worse, extravagant enthusiasm or enthusiastic extravagance. One thing is certain: we can be enthusiastic without being extravagant.

#### An Imperative Need.

Here are words which demand most careful heed: "What we need today, more than anything, is faith in the doctrine of the Holy Spirit. We need to believe in God's presence around us in nature, God's presence within us in our souls—in one as in the other. He lives in nature; He also lives and moves in our hearts. If we would keep our souls open to Him, He would send tides of vital heat into them. If we did not close our hearts, the Heavenly Comforter would enter and dwell with us." This is what the thoughtful, spiritually-minded James Freeman Clarke said several years ago, and his words need repeating again and again. No power can be really substituted for the power of the Holy Spirit. We may talk daily and hourly on spiritual things, and yet we shall not be truly spiritually-minded unless we have the endowment of the Holy Spirit. We may wax warm over the question of personal holiness, and yet, unless we have the "vital heat" to which Dr. Clarke so happily refers, our contention for holiness of heart amounts to nothing good.

If frankness, loyalty and honor ought to reign anywhere, it is in the hearts of the children of the Gospel.

### MAGNIFYING THE SEATS OF THE ANNUAL CONFERENCE SESSIONS.

#### III.

#### New England Southern Conference.

THE next session of the New England Southern Conference will be held with the South St. Church, Brockton, Mass.

The church is located in that part of the city known as Campello. It is one of the youngest churches in the Conference. Fifteen years ago there was only a small class of Methodists in that part of the city, members of Central Church; but, as is well known, Brockton has had a remarkable growth since 1875. In the decade from 1880 to 1890 the population increased from 15,000 to 30,000. The growth for a long time was in the south part of the city.

In 1878 Rev. D. A. Jordan, then pastor of Central Church, forecasting the city's growth in that section, saw that it was Methodism's opportunity, and began to lay plans for the organizing of the class into a church. By his enthusiasm he was able to awaken an interest among the few Methodists and win the favor of several of the leading Congregationalists in the south ward.

In the spring of 1879 Rev. John Livesey was appointed preacher in charge at Campello. When he came he found no church building or organization—not even a place to live in. But the faithful few rallied to his support, and in a few weeks he was comfortably housed and had organized a church to be known as the Campello Methodist Episcopal Church, Brockton. They at first met in a dingy, unattractive room, used during the week for other purposes, and only reached through a rickety stairway. Mr. Livesey soon became convinced that they must have something better for a place of meeting, or they would die. Their numbers were so few and their financial ability so very small that a new church seemed impossible. But with his characteristic energy he set himself about the task, determining to succeed.

Just at this time the Lord put it into the

length of the pastoral term. During his pastorate the church was blessed with an extensive revival, by which there was a large increase of the membership. The chapel was also raised, and a vestry finished



Rev. George W. Hunt.

THE Rev. George W. Hunt, pastor of the South St. Church, Brockton, is a native of Orange, N. J. At a very early age he was compelled to enter the hat factory to assist in the support of the family. He was thus deprived of some of the advantages of the schools, but by personal application to his studies and by taking such time as he could get from the factory, he was able to pass through the public schools and take a course in a private classical school. When twelve years of age he was converted, under the ministry of Rev. J. M. Freeman, D. D.

Very early the church thought that God wanted him for the ministry, and when he was sixteen years old the call came very clearly to his own heart. He felt, however, because his advantages had been so limited and his parents were still dependent upon him, that it was useless for him to think of ever being able to fit himself for the work of the ministry. He therefore banished the thought, as he supposed, for all time, and apprenticed himself to the hat-

He could not guarantee him much in the way of support, neither was there any church building, but a few earnest Christians were there, who would appreciate his labors. He immediately accepted the appointment, closed out his business, and began his work at Mashapaug, Conn. He remained there one year, and in the spring of 1873 was admitted on trial in the Conference; was ordained deacon in 1874 by Bishop James; and elder in 1876 by Bishop Scott. He supplied some of the weakest and hardest appointments in the Conference in his first years of service. His ministry has been blessed by revivals in all his charges, some of them being very extensive. For the last few years he has been very successful in the improvement of church property. In 1883 he was stationed at Middleboro, where improvements were made to the amount of \$3,000; at Central Church, Taunton, a new parsonage was built and the church improved, the whole costing nearly \$8,000; at Providence the fine new Asbury Church was built at a cost of nearly \$30,000; at Thames St., Newport, the church was improved at a cost of nearly \$5,000; and in his present charge improvements have been made at a cost of about \$7,500. Additions to the membership at every communion service but two have also marked his present pastorate.

off. He was succeeded by Rev. H. E. Cooke, who remained three years and was succeeded in the spring of 1889 by Rev. John Oldham, who by faithful work and careful and wise administration strengthened the church and passed it into the hands of the present incumbent in an excellent condition for aggressive work.

In 1892 Rev. George W. Hunt was appointed to the charge. It soon became evident that the church could not do the work it should in that part of the city unless larger accommodations were secured. The pastor and the people being of one mind, steps were taken for the enlargement of the edifice. By their combined efforts they were enabled to succeed in the undertaking, and complete the neat building here shown, sufficiently commodious to accommodate the Conference at its next session. About \$7,500 were expended in making the improvements, of which much is already paid and the balance all provided for.

Within a short distance of the church are the South Congregational and the Baptist churches, both of which will be at the disposal of the Conference. The four Methodist churches will co-operate in entertaining the members of the Conference, assisted by the Congregational and Baptist societies named. Everything points to a pleasant session of the Conference in this New England "Shoe City."

#### A Missionary Crisis.

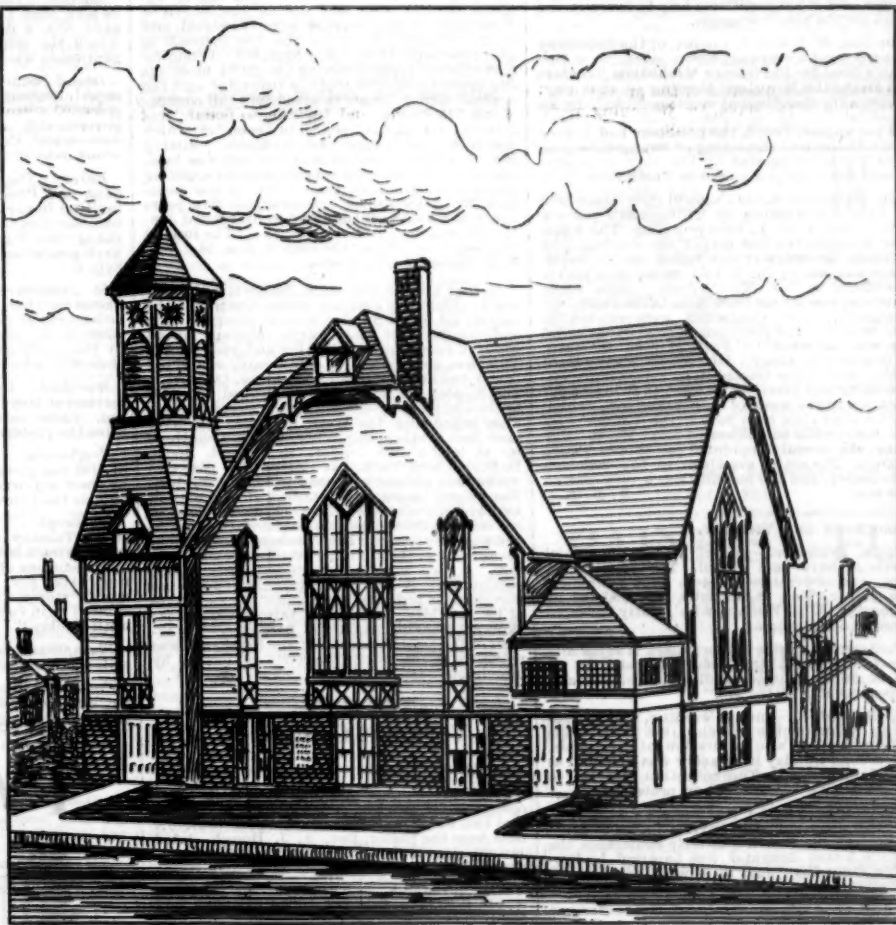
A CRISIS is upon the Missionary Society. A halt has been called upon our heretofore advancing columns. The question now is: Is it only a halt? or, is it really the forerunner of retreat? If the former, it means only temporary embarrassment; if the latter, disaster. The reduced appropriations made necessary by a debt of \$100,000 means that for the year 1894 there can be no reinforcements for either home or foreign work. Fields ready for the reception of the precious seed of saving truth must lie fallow. Not even vacancies caused by death or failing health of our missionaries can be filled, while our overworked laborers must stagger on beneath the burdens they bear.

The life of our noble missionary, Dr. Pileher, of Peking, China, who died recently, was cut short by overwork. When urged to return to his native land for rest and recuperation, he declined because there was no one to take his place. Others are in imminent danger of falling or breaking down, and must have rest soon, or their lives will be sacrificed. But how can their places be filled when the treasury is not only empty, but burdened with debt? There is but one way to pass the crisis that is upon us successfully, and that is by paying the debt and replenishing the missionary treasury. How can this be done? We answer, by a universal celebration of Easter Sunday, March 25, in the interest of Missions. We have 28,303 Sunday-schools, containing a grand total of 2,411,525 scholars. A small contribution from each scholar would pay the debt and leave a large balance in the treasury.

In view of the financial embarrassment of the Missionary Society, and as your brethren placed in charge of a sacred denominational interest, and one dear to the heart of our common Master, we call upon the pastors, Sunday-school superintendents, officers, and teachers of our Sunday-schools to unite in making Easter Sunday a great day for Missions. Dear brothers and sisters, will you not bring the great army of children and youth under your care into line, and by one united effort wipe out this debt, give the thrill of a new inspiration to the work, and send the command along the lines of our halting columns, "March on!"

Instead of spending money on Easter decorations, let every penny be saved and be cast into the missionary treasury. This will better please our risen and glorified Saviour than any other service you can render on that great festival day. Let there be one grand, united rally of our Sunday-school army, and a great victory will be won. Forward collection promptly to the Missionary Office, 150 Fifth Avenue, New York. Send to Hunt & Eaton, 150 Fifth Avenue, New York; Cranston & Curtis, 190 West Fourth Street, Cincinnati, O.; or to any one of our Book Depositories for the Easter Service.

C. C. McCABE,  
J. O. PECK,  
A. B. LEONARD.



Campello Methodist Episcopal Church, Brockton.

heart of Mr. Philip Reynolds, of Franklin Chapel, then a member of Central Church, to come to their aid by giving them \$1,000 toward a building fund. The land upon which the present church stands was secured, and with the assistance of friends, some of whom were members of the South Congregational Church, they were able to erect a chapel at a cost of \$4,000.

After two years of service Mr. Livesey was succeeded by Rev. S. F. Chase, who also remained two years, doing faithful work, and leaving the church with an increased membership and much stronger financially.

Rev. A. W. Kingsley succeeded Mr. Chase, and remained three years—then the full

ter's trade. After completing his apprenticeship, he entered upon the manufacturing of hats. Frequently he would be reminded that he was not where the Lord wanted him, but to all such suggestions he turned a deaf ear. He finally consented to take a local preacher's license, and in May, 1870, was licensed by the Roseville quarterly conference, Newark, N. J. He continued in business for two years, supplying the pulpits in places where they were not able to support a pastor and assisting the pastors in revival work. The pressure upon him finally became so great that he felt compelled to yield and enter the regular work of the ministry.

Being informed of the need of men in the Providence Conference, he corresponded with Dr. M. J. Talbot, then presiding elder of Providence District, who wrote him that he wanted a man, but had only a very poor place for him.



## The Conferences.

### N. E. Southern Conference.

#### New Bedford District.

**South Carver.**—A new furnace has been put in the church and a new chimney built at a cost of \$150, the greater part of which has been paid. A good spiritual interest prevails. Rev. E. A. Hunt, pastor.

**Bourne.**—Good congregations of intelligent hearers encourage the pastor, Rev. N. C. Alger, in his labors at this place. One has been received to probation and 3 to full membership recently. The pastor has been invited to return another year.

**South Somerset.**—Pastor Flocken has received 9 into full membership and 2 by certificate since the new year came in.

**First Church, Fall River.**—Special revival services were commenced Sunday, Feb. 11, the pastor, Rev. W. A. Luce, being assisted by Rev. John Parker, D. D., of New York. The weather up to this writing has been unfavorable for large attendance, but a deep religious interest prevails and several happy conversions have already occurred. This church is manifesting its old-time spirit and zeal, and is looking for a far-reaching revival.

**Allen St., New Bedford.**—The revival interest continues, though the number of special services has been reduced. Feb. 4, 25 persons, nearly all adults and heads of families, were received to probation by Pastor C. S. Davis.

N. B. D.

#### Providence District.

The fourth quarterly conference of the *First Church, Newport*, honored itself and its pastor by a unanimous vote requesting the presiding elder to secure the return of Dr. E. C. Bass to his present pastorate for another year. The financial work of the year has been remarkable, in spite of the financial depression, both in the provisions for the payment of current expenses and the removal of the great debt which has been a weighty burden for many years.

Rev. H. B. Cady, pastor of the *Thames Street Church, Newport*, was elected chaplain of the Department of Rhode Island, of the G. A. R., at its 27th annual meeting held in Providence, Feb. 1. Mr. Cady has held this position several years, and seems to be admirably well adapted to the duties of the office.

At *East Greenwich Academy* the Day of Prayer for Colleges was observed, as it has been for several years, by special religious services during the day. A blessed influence rested upon the school, which has resulted in several conversions. The religious statistics gathered that day show that out of a total of 164 students who were interviewed, 112 are now professing Christians, 24 of whom were converted while students here, and that 18 are preparing for the ministry, and one lady for missionary work. The fifteen-minute prayer-meeting which has been maintained in the boarding-hall since the Week of Prayer, has been very helpful to many. Dr. F. D. Blakeslee, the principal, took a party of about eighty to Providence to hear Mr. Moody during his recent series of meetings in that city. No doubt they were much profited by the interesting services.

As the immediate result of the revival meetings recently held in the *Hope Street Church, Providence*, 9 persons have been received on probation. The fourth quarterly conference unanimously asked for the return of the present pastor, Rev. F. C. Baker, for another year. The Epworth League, under the efficient president, Miss Ella M. Stewart, is doing grand service, especially in the department of Mercy and Help. A very interesting series of popular Sunday evening addresses to the people, young and old, is now in process of delivery every Sunday night by the pastor, and, Feb. 25, by Rev. Hugh Montgomery, on some phase of temperance reform. The following live topics will be discussed: "Paul in the Euroclydon, or Four Anchors to the Stern;" "The Exchange Value of the Soul;" "A Dangerous Satisfaction;" "Gambling, or the Lottery at the Fair;" "Hearts are Trumps, or the Christian at the Card Table;" "Ye are My Witnesses, or the Christian at the Theatre;" "Fire in the Bosom, or the Christian at the Dance;" "Summing Up, or Building According to Pattern."

The reappointment of Rev. J. A. L. Rich to the pastorate of *Embury Church, Central Falls*, for the fifth year, was requested by a unanimous vote of the recent quarterly conference. The reports from the various departments indicated a decidedly healthy condition of things.

A wonderful and glorious work of grace resulted from the special revival services held in the *Haven Church, East Providence*, the pastor, Rev. L. G. Horton, being assisted by Mrs. E. R. Leger, a prudent, talented and successful evangelist, who labored with the church two weeks, including three Sundays. Previous to her coming Messrs. Bliss and Jacobs, who were Mr. Moody's advance helpers, held union meetings in the Town Hall for two weeks. Eight or nine adults of the congregation of the Haven Church were converted in these meetings. Mrs. Leger gave Bible readings in the afternoon and preached each evening except Saturday. From Jan. 7 to Jan. 22, 175 persons sought the Lord. While other congregations in the town mingled in the services, not more than a dozen persons have attached themselves to other churches. The interest centered in our church and Sunday-school. On Sunday, Jan. 28, the pastor baptized 20 at the altar. Feb. 4, he baptized 13 young men and 12 young women, at 9 o'clock in the morning, in the baptismal of the Second Baptist Church. At 10:45 he baptized 14 by sprinkling at the altar of his own church. After this the converts came forward to the altar and the pastor addressed them on the nature and duties of probation and then presented each of them with a copy of Dr. J. O. Peck's "Probationer's Companion." The class-leaders, stewards and trustees of the church came out, and, standing in line in one of the aisles, shook hands with the probationers as they left the altar. Others were received in the same manner in the evening. There were 117 admitted as probationers—48 were males, 69 females; 11 were heads of families; 25 were young men, 16 of whom are in business here or in Providence. In the evening, in spite of the storm, the church was crowded. Two persons were then received by certificate and three from probation. After this the sacrament of the Lord's Supper was administered—a most impressive service—many engaging in it for the first time. The pastor then exhorted the unconverted to seek the Lord, and four came to Christ. A praying band of young men was organized, numbering twenty-four members. There was very little excitement in the meetings. Men and women acted with great deliberation and calmness, being mightily moved, by the

Holy Spirit. The prayer-meetings are five times larger than formerly, and the class-meetings ten times larger. The church was greatly quickened and took hold of the work grandly. The voluntary offerings of the people for the expenses of the meetings amounted to \$150. The revival was of the old-fashioned kind, and the meetings were attended by the great power of the Holy Ghost. The pastor and people are full of joy in view of these marvelous results. Many others will be baptized and received at the next communion service.

A most cordial welcome was extended to Rev. W. S. McIntire, recently transferred to this Conference and stationed at *St. Paul's Church, Providence*. A formal reception was given him on Jan. 10, at the church, at which time he was presented a beautiful gas table-lamp. The words of welcome were very hearty, and it is expected that Dr. J. W. Webb's successor will be able to carry forward the work of the church to a successful issue. A new carpet has been provided for the audience-room of the church, and was used for the first time, Feb. 4. On that day 8 persons were received into the church on probation. The following week was observed as a Week of Prayer, with gratifying indications.

The Epworth League of the church in *Woonsocket* is decidedly wide-awake, and the different departments are doing an excellent work. The annual meeting for the election of officers was held Jan. 4. The newly-elected officers were publicly installed, Sunday evening, Jan. 21, a large congregation witnessed the impressive ceremony. The address of Prof. J. W. V. Rich, on "The Power of Habit," was packed full of practical truths and held the close attention of the audience. At the annual meeting of the Sunday-school board for the election of officers, Jan. 15, Thomas E. Whitford was chosen superintendent. The various reports that were presented showed that the school is in a prosperous condition. A pew is rented in the church for the benefit of the Sunday-school scholars whose parents do not attend church. Mrs. G. O. Southwick was elected president of the Ladies' Social Circle at their recent annual meeting. Union services during the Week of Prayer were of much profit to all the churches. A delightful spirit of fraternity among the pastors exists here. The "Veterans' Song Service," on Jan. 21, was a decided success. The pastor, Rev. J. Oldham, took this time to make an earnest and successful appeal for funds for our aged ministers and their widows and orphans.

The wide-awake editor of *ZION'S HERALD* is ever introducing something new to help the churches and increase the circulation of one of the best church papers in the country. Cannot the pastors of the Providence District help him by presenting the matter at once before their churches, or, better still, by personal solicitation in their pastoral visitation? The *HERALD* is now offered on trial for six months for \$1. This new offer, with the change of form of the paper and the attractive features promised in the remarkable series of articles about to be given, ought to secure a great increase of subscribers. From now till Sept. 1 for \$1. Let us ring the changes on this magnificent offer, and thus lift the old *HERALD* into its proper place of popularity and power, and at the same time help to increase the fund for the heroic veterans.

On Jan. 29, Rev. J. F. Cooper, of the Broadway Church, read a very suggestive paper on "One Man's Ideal for Providence Methodism," before the Methodist Ministers' Meeting of that city. A very animated discussion was provoked by its presentation. As the brother selected to preach did not appear, Feb. 5, the preachers had a very lively discussion respecting "Evangelists and their Work," suggested by the very successful Moody meetings just closed in Providence.

The Methodist Social Union of Providence held its February meeting in Tillinghast's parlors, Feb. 7, Prof. J. W. V. Rich presiding. The social hour occupied the first part of the evening. At 7 o'clock the company was called to the table. Grace was said by Dr. R. L. Greene, and prayer was offered by Rev. W. P. Buck. Miss Lillie MacCully was soloist, and Mrs. Laura Pratt, accompanist. Four candidates were elected to membership. The principal address of the evening was delivered by Prof. Marcus D. Buell, of Boston University. His theme was "Hard Sense," and it was treated in an exceedingly entertaining and practical manner, showing its application to the work of evangelization, which has for some time been before the Union. He was followed in an address by Rev. W. S. McIntire, the recently appointed pastor of *St. Paul's Church*. The social greetings of the members were hearty, and the meeting was a very profitable one. X. X. X.

#### BROCKTON AND VICINITY.

**South Braintree.**—Four weeks of special meetings have just closed. Ten souls the Lord, and several backsliders were reclaimed. The pastor, Rev. S. E. Ellis, was assisted by Evangelist J. E. Fischer, who greatly endeared himself to the people.

**Cohasset.**—Pastor Robert Clark is especially cheerful. Though the times are hard, the finances are all in good condition. The sale and supper recently netted \$70.

**North Easton.**—Sunday evening, Feb. 4, Presiding Elder Benton preached, not only to the gratification, but also inspiration, of the people. The second Sunday in January was observed as "Missionary day." The collection was up to last year. One was received on probation.

**Bryantville.**—Under the pastorate of Rev. R. E. Smith, Bryantville is having an era of prosperity. At the fourth quarterly conference the pastor's infant daughter was baptized by Presiding Elder Ellis. Jan. 28, 4 were received on probation.

**Whitman.**—The fourth quarterly conference was held Feb. 4. The pastor, Rev. O. A. Farley, was unanimously asked to remain the third year. Eight were received on probation.

**Brockton, Central.**—February 4, 3 were received by letter and 6 on probation. This Sunday the pastor, Rev. F. P. Parkin, held his 58th communion service with the Central people. At every one additions have been made to the church.

**Brockton, Franklin Church.**—The series of special meetings closed on the evening of Feb. 4, when 12 sought the Lord. Three were received on probation, and one by letter.

**Brockton, South St.**—Four weeks of special meetings resulted in an uplift of the church and a goodly number of conversions. Feb. 4, 27 were received on probation—nearly all heads of families, and one entire family—4 were received by letter, and 2 into full membership.

The members of South Street, learning that Feb. 5 was the fiftieth anniversary of the wedding of Bro. John Montgomery and his estimable wife, planned a surprise for them. The pastor invited them to tea at the parsonage, and in the evening the friends gathered, nearly filling the vestry of the church. The pastor then asked the aged couple to go with him to the church,

where to their surprise they found the large company assembled. Congratulations from the official board were given by G. H. Pierce; from the Sunday-school by Evan W. Thomas; from the Epworth League by President Sundberg; from the Ladies' Aid Society by Sister Carleton; and from the church and other friends by the pastor, who closed his remarks by presenting them with ten \$5 gold pieces. For more than fifty years they have been pillars in Brockton Methodism. They were among the first members of old Central Church, and of the first among those who inaugurated the South Street Church. During all these years they have been held in high esteem by Christians of every name, and even the non-church members testify to their belief in the religion of "Father and Mother Montgomery." The good wishes of the people were showered upon them, all wishing that they might be spared to the church militant another fifty years.

**Randolph, Tower Hill.**—The pastor, Rev. E. S. Hammond, assisted by Bros. Knudson, Collier, and Williams, of the School of Theology, held a three weeks' revival meeting during the Christmas vacation. Ten were converted, and the church was wonderfully helped. The field is a difficult one to work, but Mr. Hammond has gotten hold of the hearts of the people until the outlook is very encouraging for a strong church at Tower Hill in the near future. G.

#### Norwich District.

At *Thompsonville*, the pastor, Rev. L. B. Codding, received 1 in full membership and 7 to probation, Jan. 7. The outlook is encouraging for spiritual work.

At *East Hampton* the people have been very kind and appreciative of the labors of the pastor throughout the year. Improvement in both spiritual and material conditions has been marked. The church edifice has been repaired and painted on the outside at a cost of over \$200. Encouraged by their success, the people then expended a like sum on their vestry, which sadly needed the renovation and beautifying. An attractive place appropriate for God's service is now available. Better than all this, the people have been giving themselves anew to God's service. One backslider confessed tearfully, and returned to the fold. True Christians have felt a deepening work of grace in their souls. Sunday evening, Jan. 21, three unconverted sought pardon. There is much indifference on religious matters in the community and great need of a true revival of religion.

The district president of the Epworth League, Rev. O. W. Scott, of Willimantic, assisted by able workers, has recently held two sub-district conventions. One at Putnam, Jan. 19, was for the chapters in that vicinity. It was well attended, and the exercises were profitable. Jan. 30, in spite of the severe snowstorm, a fair number gathered at Mystic and enjoyed a good day together. Pastors of other denominations in the village were present and addressed the meeting.

At *Moosup*, in spite of the hard times and the stopping of the mills, God's work moves on. Extra services were held during the month of November. Eight persons were converted, and united with the church on the first Sabbath in December, and three were baptized. Presiding Elder Tirrell assisted during the extra meetings and spent the first Sabbath in December with the charge. Jan. 7, 2 were received into full connection in the church. A "Hard Times Social" was given by the Sabbath-school in December, which was both entertaining and profitable, realizing \$64. A church reunion and roll-call was held, Jan. 31. The church is very united and enjoying the spiritual means of grace. One of the members, Mr. John Brown, converted but five years ago, was called very suddenly to his reward Jan. 11. He was "faithful unto death." The funeral services were held in the church, Jan. 14. Rev. E. P. Phreaner is the pastor.

At *New London* the work moves steadily forward. Thursday evening before Christmas the people, led by the Sunday-school, brought to the audience-room of the church offerings of all kinds of provision and clothing and cooked food. This was distributed to the needy, supplying nearly one hundred different families. On Christmas Sunday the congregation pledged over \$100 to the Church Extension Society. Services of revival began with the Week of Prayer and have been held continuously since, and will continue for at least a week longer. Rev. W. H. Boole, D. D., of New York, has during the past two weeks been present and conducted the services. The official board and members of the church have grandly sustained the work. Great blessing has come to Christians in a deeper work of grace, and a goodly number have professed conversion. Seven were at the altar one evening seeking pardon. A deep sense of conviction rests on the community. A union evangelistic temperance movement is now projected, under the leadership of Dr. and Mrs. Boole. The various denominations are working in cordial harmony. The return of the present pastor for the third year was requested at the fourth quarterly conference by unanimous vote. W. J. Y.

### Vermont Conference.

#### Montpelier District.

**Brattleboro.**—A gracious revival is in progress. Special services have been held for the past two weeks, and converts are numerous. A note from the pastor, Rev. A. J. Hough, dated Jan. 20, says: "Six more were forward last night. Great victory. Church on her knees."

**West Randolph.**—The Preachers' Meeting will be held here, Feb. 6-8. The exercises will begin Tuesday evening with preaching by Rev. J. W. Naramore, of Union Village. Wednesday, and Thursday forenoon will be devoted to essays and discussions. Wednesday evening the preacher will be Rev. Elihu Snow, of White River Junction.

**Bradford.**—Evangelist Brown is assisting the pastor, Rev. L. P. Tucker, in revival work.

Rev. H. A. Spencer, financial agent for the Seminary at Montpelier, has been spending the month of January in the "hill towns" in the southern part of Montpelier District, presenting the interests of the Seminary and assisting the pastors in revival work.

**Wardsboro.**—Several have started in the Christian life recently, and the church is greatly quickened. Special services are still in progress.

A revival spirit seems to pervade the whole district. Special services are being held in a large number of our churches. Brethren, let us press the battle till a great victory shall be won!

**White River Junction and Okeet.**—Jan. 28, at Okeet, 22 were received by Pastor Snow into the church—19 on probation, and 3 by letter. Nine of the above number were baptized. The good

work is still progressing, and there are others who will be received later.

**Williamsville and East Dover.**—Eleven were baptized on a recent Sabbath at East Dover and 14 received on probation. Six weeks of extra services have been held on this charge with preaching every evening—two weeks each respectively at East Dover, Williamsville, and Dummerston Hill. About thirty have begun the Christian life.

**Bondville.**—Two were baptized at the last quarterly meeting.

At *South Londonderry* a good work is in progress. A dozen or more have recently united with the church, and as many more have indicated a determination to become Christians. Two have been baptized. Rev. H. A. Spencer, of the Seminary, assisted the pastor, Rev. Geo. H. Sisson, in revival meetings.

Rev. H. A. Spencer also assisted Rev. Geo. H. Rogers in extra services at *Wardsboro*. Quite a number have been added to the church, and the revival work is still progressing.

**Brattleboro.**—Rev. A. J. Hough has been engaged in revival work since the Week of Prayer, preaching every night. Between forty and fifty have begun the Christian life, and the church is greatly quickened.

**Weston.**—The repairs on the church have been completed at an expense of about \$500. Sister Bartlett, who has been seriously ill, is much improved; attending church recently for the first time since the first Sabbath in September. Thirteen have been received into full membership from probation.

**Montpelier.**—The many friends of Mrs. A. H. Webb will be pained to learn of her death, Feb. 1. She had been in declining health for nearly two years, and although the end was expected soon, the blow has nevertheless seemed very sudden. She was a woman of rare Christian character and womanly grace. She will be missed and mourned by a large circle of friends. Resolutions expressive of sympathy were adopted by the quarterly conference at Brattleboro, from which place Mr. Webb moved last spring to Montpelier. L. L.

#### St. Johnsbury District.

**Groton.**—The churches are soon to unite in evangelistic meetings under the charge of Evangelist Whittier, who has had phenomenal success in eastern Vermont this winter. Four hundred people rose for prayers in four small country places, and the number of accessions to the churches was very large.

**Newport.**—Pentecostal meetings are being held with success under lead of the pastor, Rev. Dr. Cooper. Five have already professed conversion.

**Hardwick.**—The ladies of this society recently gave an antiquarian supper, the net proceeds of which went to pay for a new organ for the church.

**Barton.**—The popularity of Pastor Lewis may be seen from the fact that his people recently gave him a donation of \$140 and a nice gold watch, the latter having been contributed by a gentleman whom he had befriended in illness.

**Island Pond.**—Col. Z. M. Mansur, the efficient superintendent of our Sunday-school at this place, is a prominent candidate for the lieutenant-governorship at the coming State Republican convention. Col. Mansur has been department commander of the State G. A. R.

**Barre.**—The Baptist, Congregational, Methodist and Presbyterian churches have united in inviting Rev. E. A. Whittier to conduct evangelistic services for the month of March. One young man began the Christian life at the mid-week prayer-meeting at the Methodist church, Feb. 8.

**St. Johnsbury.**—Something of the activity of Pastor Smithers may be seen from the fact that he lectured at Barton and Lowell, Vt., and Lebanon, N. H., during one week, besides attending to the multifarious duties of the aggressive church of which he is pastor.

**Westfield.**—Rev. J. E. Knapp holds religious services at Hoyt's Mills each Wednesday evening. These out-district services will help to solve the problem of the country town.

**Craftsbury.**—A donation—not a payaton—of \$105 was given to Pastor W. E. Allen and wife by their appreciative people recently. Friends outside the church gave generous aid.

**Irassburgh.**—The severity of the blizzard of a recent Tuesday may be indicated by the following abstract from a local paper: "To allay the apprehensions of those who may have heard the report that Rev. W. C. Johnson was lost in last week's storm, we will say that he was simply snowed in in comfortable quarters from Tuesday until Friday."

**Plainfield.**—Rev. J. E. Farrow is having many calls to deliver his illustrated lectures.

**Coventry.**—Rev. S. G. Lewis, of Newport Centre, is announced to give a lecture for the bene-

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fit of Rev. M. S. Eddy at a donation in his behalf.

**Barren Landing.**—Six persons were received into full membership, Feb. 4. Rev. H. A. Spencer, of Montpelier, assisted Mr. Wright in evangelistic services the following week, and conducted the communion services, Feb. 11. The donation and oyster supper for the benefit of the pastor was well attended and a large sum was netted.

**Newbury.**—The new departure by the pastor, Rev. A. G. Austin, is successful in attracting large congregations to the Sunday night service. The sermons are illustrated by stereoscopic slides, and are followed by a short prayer-service. They are proving both popular and profitable.

**Albany.**—Pastor J. S. Allen is pushing the work along all lines. Special meetings in the village and an out-district have resulted in several conversions and a great quickening. Meetings increase in attendance and power as the weeks go by. The Epworth League is flourishing, being the pastor's right arm in evangelistic work. The Sunday-school has been reorganized and starts out on the new year with flying colors. Charles Shepherd is superintendent.

**Cabot.**—Mrs. Sherburne and the children have suffered from one form of the prevailing epidemic for the past few weeks. Rev. Dr. Worthen delivered three excellent lectures there the last week in January. Jan. 28 our church in Cabot did what had not been done before for several years—pledged the full amount apportioned for missions in a few minutes, with several reliable families not in the congregation. The average subscription for the last four years has been 24 better than the previous four, and 30 better than for the previous eleven. And this in the face of a diminished population in the town. Mr. Sherburne is to be congratulated.

**Plainfield.**—Four persons have received the sacrament of baptism, and were also received on probation, with much confidence as to their future faithfulness.

**Zion's Herald.**—Will the brethren please call the attention of their congregations to the exceedingly liberal offer of the publisher of the HERALD? The paper was never so good as now, and every Methodist family ought to regularly read a copy.

**Important.**—Rev. L. H. Elliott, secretary and agent of the Vermont Bible Society, sends out a circular to all the Epworth Leagues in which he makes the offer to secure, free of cost, a copy of the Bible Society Record for a year for each society applying for it. This is a very interesting magazine, and every League should receive a copy by sending to Mr. Elliott, at Waterbury, Vt. He also sends an interesting program for a young people's Bible Sunday. The proper carrying out of such a program would be of great service in many ways, even if no collection were taken at the time. RETLAW.

**East Charleston.**—This is a place of about six hundred inhabitants and has one union church building owned chiefly by Baptists, Universalists and Methodists. This union ownership has resulted unfavorably to the evangelical societies. About two years ago, there being no preaching of any kind in the place, an effort was made among the members of the M. E. Church individually to rally enough strength to get a preacher and sustain religious services. Last spring, after having no Methodist preaching for four years, a minister was sent—Rev. W. F. Feich. He found a membership of fifteen, but on account of age and disease only nine of these were effective. Much has been accomplished this year. Souls have been saved, backsliders reclaimed, believers strengthened, some have been added to the membership on probation, and others are interested. A new field adjoining this place has been entered, where no religious society ever was formed, and a good work accomplished, with some conversions. A house and grounds have been given the society. The house has been fitted up into a nice audience-room and parsonage; chairs and a new organ added, a Sunday-school organized, and a library bought, thereby incurring bills we are unable to meet. We are nearing Conference and feel that the work of the Lord here must not be dropped. We present these facts, praying that the Lord will incline the hearts of some of His believing ones to help us, if only just a little. Money for this cause may be sent to R. H. Gray, treasurer, or to the pastor.

#### St. Albans District.

**Cambridge.**—The Methodist society realized \$20 at their recent basket social.

**Albany.**—Receipts from the donation to Rev. A. B. Enright were about \$80.

**Moretown.**—Evangelist Shaw is laboring here, aiding Rev. S. C. Vall. Sinners are converted and the work of the Lord is going on among His people. Mr. Vall was suddenly called to attend the funeral of his mother on Thursday last. Mr. Shaw expects to visit and labor at Stowe, Albany and Newbury.

**Rev. G. W. H. Clark, of St. Albans, and of the N. H. Conference,** has been confined to the house four weeks with a severe cold, greatly weakening him. He is somewhat better now, and hastens to the loved class and preaching meetings.

**St. Albans.**—Two interesting conventions have been held here. The Preachers' Meeting opened with a sermon by W. E. Douglas, on the ultimate triumph of Christianity. Excellent prayer-meetings opened each morning's exercises. J. E. Bowen's essay favored Divine suffering in the Atonement. L. O. Sherburne, after reading all the leading works on the topic, concluded the Lord was not practising a fraud on the human race in the experience of present probation. F. W. Hamblin's production was logical and illustrative on "Sermon Building." A. B. Enright's exegesis on Gen. 1: 27 was ably based on Scripture and best Arminian authors. J. E. Tupper presented a plan for support of our Conference claimants. G. L. Story thought the minister would be felt in the quarterly conference, if he insisted on certain qualifications for office, as non-use of tobacco. P. Merrill sent a paper advocating the possible ending of man's probation before death. A. B. Truax read a plain and impressive expository sermon on "The Ten Virgins." The symposium on making spiritual work more prominent at our Annual Conference revealed many good convictions—omens of more spirituality on the part of attendants.

**Dr. Smith, of our Seminary,** delivered an address on "The Human Paradox." It was listened to by a large audience and was interesting, instructive and uplifting. He also addressed the Preachers' Meeting in regard to the Seminary. The school is in good condition so far as members, studies and religious matters are concerned. There are forty new scholars this term, making the attendance 90 per cent. higher than last spring term. For the last ten years 90 per

cent. of the ladies have served Christ, and 87 per cent. of the young men. This shows the usefulness and value of the Seminary. Christian homes, revivals, special prayers, and schools of religious influence work well together in winning young minds for Christ. The great need of the school is an ample endowment. Young people can never pay for the great advantages of these schools. Friends must come to the help of the rising generation, and meet the fuller demand of the times. Where are they, among the widespread alumni of our Conference Seminary? Better endow schools than churches.

**Wednesday afternoon and evening, the District W. H. M. S. held away.** Mrs. Bowen, of West Enosburgh, showed what the past tells us; Mrs. Enright, of Alburgh, told how to interest Christians who do not believe in missions; Miss Belle Tevay, of Enosburgh Falls, the use of saving the ignorant masses; Miss Louise Phelps, of St. Albans, inquired, "What Does Christ Expect of Us?" and Mrs. E. J. Parmelee, of Enosburgh Falls, conducted the question-box. A very enjoyable supper and social followed. In the evening, Mrs. E. J. Parmelee, the president of the district society, gave an address, entitled, "Borrry'n fur the Lord." The whole work gave an inspiration and impetus to the cause of benevolence and truth. D.

### Maine Conference.

#### Portland District.

Glorious tidings still come from Old Orchard. The revival continues. Forty have been at the altar for prayer, some being backsliders. As a part of the revival they made a missionary offering of \$112. This place and Saco Ferry together only have 95 members, including probationers. The work is moving from the Orchard to the Ferry. Mr. and Mrs. Russell are having large success, and the pastor and the workers also.

**Cornish.**—News of a revival has just reached us from this place. Fourteen started for the kingdom during the week following Jan. 21 (four in a school district), and four more on the Sabbath of the 28th. Pastor and people and the Bailey Praying Band are rejoicing in the visitation of pentecostal power. The previous attendance had been large for the place, and the condition of the church much improved. Let people of faith pray for these places that the Lord is pleased to visit with His special presence and power.

There is an excellent interest in Congress St. In each of the meetings for several weeks some one or more has given evidence of a desire for the new life, and others are under conviction.

**Westbrook.**—The interest continues remarkably, some of the mid-week meetings having an attendance as large as 150. At a gathering of the people before Mr. Pottle and wife started for California, he was presented with a full purse of money, as was facetiously remarked, "to pay his way back." The fate of some of the Columbian Fair visitors is taken as a hint all around. But many of the preachers' wives are quite as popular as the preachers. While Mrs. Pottle was at Bro. Dunn's, a large company representing the "Rebekahs" appeared on the scene and presented Mrs. Pottle with a purse of money. An investment made in the affections of the people is often better than one in stocks and bonds. Jan. 28, 19 were baptized, making 49 since Conference. Brethren have been helpful in arranging supplies for the Sabbaths during the absence of Mr. and Mrs. Pottle.

**South Portland.**—The spirit of enterprise prevails. Rev. I. G. Ross, the pastor, recently preached a sermon upon "Our Duty to the Needy and Unemployed." At the close of the sermon measures were taken to call a public meeting of the citizens to consider questions of relief. The pastor and church are at the front in not only experimental but applied Christianity. The attendance at Sunday-school on a recent Sabbath was the largest for several months, and that while a firm "grip" held several in their homes. Rev. H. C. McBride and wife will assist the pastor for about two weeks, giving Bible readings in the afternoons, and holding the usual evangelistic services in the evenings. The Columbian Guards now hold their meetings weekly; the Young Men's Improvement Society have decided to have their headquarters in Pythian Hall, and a public opening may be looked for at an early day. An invitation card for evangelistic services is distributed by the pastor and workers.

**Rev. T. Whiteside** conducted special services at **Knightville**, commencing Jan. 22. He had on his program Rev. Matt. S. Hughes, Rev. James Wright, Rev. F. W. Smith, Rev. F. C. Haddock. There is a large community that needs to be thoroughly moved with the Gospel. We await the result with interest.

**Sanford.**—The quarterly report gives 8 conversions, 2 on probation, and 3 infant baptisms. The missionary apportionment will be met in full. The local preachers—Longbottom and Connell—have conducted services at South Sanford. The Sunday-school is flourishing, with about twenty-five increase in membership during the year. The children's meeting is a prominent feature of church work, about seventy being present at the last meeting. A nice communion service has been purchased. The trustees presented the fullest report thus far received during the present quarter. The spiritual interest is vigorous, and the quarterly conference represent a general desire for the return of the pastor for the fourth year. This is the more noteworthy as the brother has been but a short time in the work.

**Gorham, North St.**—This charge is also blessed with a local preacher that preaches, and is very helpful when with his home church. For some time Mr. S. B. Sawyer has conducted services once in two weeks at Richville. The people take good care of the finances and the benevolences, are excellent in church attendance, and most of them evidently have great confidence in the pastor and presiding elder, trusting them

to see that quarterly business is all right. The pastor and wife are much enjoyed, and their return is desired.

**Alfred.**—Three persons have experienced the renewing of the Holy Spirit, and give promise of becoming faithful Christians. The conditions here require patient work, and the pastor with a good assistant in his wife is looking after the interests of the charge with fidelity. The evening meetings have increased in attendance. The people appreciate the instructive and impressive teaching they receive, and desire present relations to continue.

**Buxton and Standish.**—The pastor makes thorough and valuable reports. Practically they are as good as sermons. The class-leaders are faithful. Mr. Farr, of Buxton, drives three and one-half miles to attend class, and the meetings are seasons of interest. Sept. 10, five were baptized and 7 received into the church. One of the pastor's daughters teaches near at hand and both are useful. Bro. A. S. Nason, of Standish, is one of the veterans; he had attended class up to Jan. 21 without failing, and his courage still serves him well. The men on the picket line often save an army, so those servants of God remote from the centre, standing firm, render great service to the church. A successful Sunday-school convention was held at Buxton, Jan. 19. The meeting was enthusiastic, and the meals furnished in the hall were abundant and delicious.

**Newfield.**—A presiding elder learns something of a preacher's work by following him around. Jan. 28, when the mercury was making a very familiar acquaintance with zero, the pastor and presiding elder, leaving Newfield, drove through Shapleigh and Acton by the longer winter road, and making the grand rounds with something less than twenty-five miles, returned to Newfield, having put into the service three sermons, two sacraments, and a love-feast. The pastor has a similar trip once in two weeks, and on the other Sabbath one requiring only a little less horse-power. A preacher is needed with nerve, sinew, muscle, brain and heart. Mr. Lawton up to the present has proved equal to the pressure, and his return is desired. His sister, also, is a good worker and highly esteemed by the people. Mrs. Trafton, well known by the preachers, has been hedged in for a part of the winter, but is soon expected at her accustomed post of duty. The meeting on the alternate Sabbath evening, in the absence of the pastor, is the problem. The best solution is for the church to get empowered for the work, and the people to seek the Lord and sustain an enthusiastic meeting themselves.

Jan. 31, Rev. A. A. Lewis, of Saco, gave a reception to his official members and their wives. It was in the best style of receptions.

Feb. 1, the church at **Biddeford** gave a reception to the pastor, Rev. J. H. Pillsbury. A large attendance, cordial greetings and spicy and useful remarks, with a collation, made up a pleasant hour.

In considering this question of the missionary emergency, one of our representative preachers said to the writer: "I have always believed that if the pastors would make a new address each year on missions, and so get soul-full of it, more money would be raised, and the people would give more intelligently." It is hoped that this will be tried more effectually according to the demands of the hour.

**Saco.**—An Epworth League in place of the Christian Endeavor Society has been formed. The number, 11,477, is quite suggestive, and tells the story of the growth of this body of workers.

(Continued on Page 13.)



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## The Family.

### HE KNOWETH OUR FRAME.

We must accept ourselves as we are. — *Edmond Scherer.*

God pours His soul in different molds,  
And none may choose the form or size.  
One but a scanty measure holds;  
Another, all infinities.  
This is fire-hot, and that dew-cool;  
And one seems empty, one seems full.

All are of Him — the scant, the frail,  
Know their own limits, nor repine.  
The coarser shape and clay avail  
For use as though of finest line.  
The mold the potter cast askew  
May duly still a good work do.

Let us accept, then, as we must,  
Our limitations, since we know  
That God, who framed us out of dust  
For His good pleasure, made us so,  
And measured our capacities  
According to His just decrees.

Failure is harder in ourselves  
Than 'tis to watch another fail.  
To know, however hard one delves,  
A thin soil is of no avail;  
To see another lightly do  
The task impossible to you, —

All this is bitter-hard; and yet,  
Take courage, soul, accept your lot,  
And take this comfort — nor forget —  
God made us, who mistaketh not;  
And every soul He shaped and willed,  
May be with grace and glory filled.

— *SUBAN COOLIDGE, in S. S. Times.*

### Thoughts for the Thoughtful.

The mind must have for ballast the clear  
conception of duty, if it is not to fluctuate  
between levity and despair. — *Amiel.*

Each has his gift —  
Our souls are organs of diverse stops  
And various pitch; each with its proper notes  
Thrilling beneath the self-same breath of God,  
Though poor alone, yet joined are harmony.  
— *Charles Kingsley.*

How are we to strike the balance between  
the sense of beauty and grandeur, which  
must arise if we look on God's great works  
in nature at all, and their frequent accom-  
paniments of the groaning of creation?  
The Lord help us to preserve an even bal-  
ance and give us to see a little "light in  
His light." At best we can see but little —  
very, very little. May that little not be all  
mistake, and misapprehension, and misquotation. — *James Smetham.*

"But if you had sons at sea," I said, "it  
would not be of much good to you to feel  
safe yourself, so long as they were in dan-  
ger."

"Oh, yes, it be, sir. What's the good of  
feeling safe yourself but it let you know  
other people be safe too? It's when you  
don't feel safe yourself that you feel other  
people ben't safe."

"But," I said . . . "some of your sons  
were drowned for all that you say about  
safety."

"Well, sir," she answered, with a sigh,  
"I trust they're none the less safe for that.  
It would be a strange thing for an old wom-  
an like me . . . to suppose that safety lay  
in not being drowned. . . . What is the  
bottom of the sea, sir?"

"The hollow of His hand," I said, and  
said no more. — *George Macdonald.*

Because I hold it sinful to despond,  
And will not let the bitterness of life  
Blind me with burning tears, but look beyond  
Its tumult and its strife;

Because I lift my head above the mist,  
Where the sun shines and the broad breezes  
blow,  
By every ray and every raindrop kissed  
That God's love doth bestow;

Think you I find no bitterness at all?  
No burden to be borne, like Christian's  
pack?  
Think you there are no ready tears to fall  
Because I keep them back?

And in each one of these rebellious tears  
Kept bravely back, He makes a rainbow  
shine;  
Grateful I take His slightest gift, no tears  
Nor any doubts are mine.

— *Celia Thaxter.*

Let no one love a lover more than God.  
Let no one take that fatal attitude in which  
we refuse to let Him have the one we love  
best if He will. Human love is all-beautiful,  
it is all-elevating, it is all-divine, a very  
spark of God in our hearts, but on one con-  
dition, that there shall be a first command-  
ment before the second, that "Thou shalt  
love the Lord thy God with all thy heart, and  
with all thy soul, and with all thy strength,  
and with all thy mind," so that all others  
that we love are loved in Him, subject to  
Him, through Him, dedicated to Him. I be-  
lieve God has said to every one of you just  
as He said to Abraham: "You love that one  
best upon earth; the little child, the wife,  
the husband, the dear and cherished friend;  
take such an one whom thou lovest, and of-  
fer him on one of the mountains which I  
shall tell thee of." Yes, and when you obedi-  
ently make the offering, it may be that  
He will accept the gift quite literally and  
you will see the child no more on earth.  
Or it may be, on the other hand, that, as in  
Abraham's case, He will give the child back  
with a blessing upon it; will see that the  
thought was perfect towards Him, but the  
gift shall be given back again. Which it

will be, we do not know; but in either case  
this is the only way of possessing our loved  
ones, the only condition of loving them so  
that we do not hurt them, and so that we  
ourselves are not hurt. Laid upon the altar  
we receive them back, living or dead; back  
with a fullness of possession and a depth of  
love which before we could never know. —  
R. F. HORTON, M. A., in "Lynnhurst Road  
Pulpit."

We stand continually before open doors  
which we do not enter. Ofttimes we shrink  
with timid feeling from the sweet ministry,  
holding back the sympathetic word or re-  
straining ourselves from the doing of the  
gentle kindness, thinking our proffer of love  
might be unwelcome. Or we do not per-  
ceive the opportunity to give a blessing.  
This is true very often, especially in the  
closer and more tender intimacies of life.  
We do not recognize the heart-hunger in  
our loved ones, and we walk with them day  
by day, failing to help them in the thousand  
ways in which we might help them, until  
they are gone from us and the door is shut.  
Then all we can do is to bear the pain of re-  
gret, having only the hope that in some way  
in the life beyond we may be able to pay —  
though so late — love's debt. — *REV. J. R.  
MILLER, D. D., in "Making the Most of  
Life."*

It is sometimes a privilege to die, and it  
is sometimes a duty to live. If there is no  
more to be done, we should be ready to go.  
An aged person, or a person suffering from  
an incurable disease, however, may have a  
very important ministry. Such a one can-  
not go until the opportunity to do the pre-  
scribed work is either used or fatally neg-  
lected. I knew a mother who was bed-rid-  
den for a score of years, and no one could  
tell why she didn't die, neither the physi-  
cian nor she herself. But it was impossible.  
She longed for the release which did not  
come. But while on her bed she drew her  
two boys to Christ, and within a week from  
the time when they knelt at her side and  
prayed, she closed her eyes and went to  
heaven. We must serve God in the way He  
sees fit, and not in the way we deem most  
desirable. One may seem to be long over-  
due in heaven, if we count by years; but  
yet the hour does not strike because the  
plan of Providence has not been carried out.  
— *REV. GEORGE H. HEFORTH, in "They  
Met in Heaven."*

### A LITTLE DEED OF KINDNESS.

Lillian Grey.

"PLAZE, mum, would yez be ather  
buyin' a bit av lace the day?"

The knock at the side door had not been  
heard by the girl, who was clattering the  
dishes in the kitchen, so it was the little  
lady of the house who opened the door,  
and such a cold wind entered that she fairly  
shivered.

"Lace? Oh, no, I don't need any now."

"But wouldn't yez a bit later, mayhap?  
It's a terrible day out, an' I've had no luck  
at all, at all, yit, an' I wuz hopin' to make  
out the two dollars' rint lakkin'."

"I am sorry, really; but, to tell the truth,  
I was quite extravagant in my Christmas  
presents, and since then I am practicing  
self-denial in every possible way. Yes, the  
lace looks very pretty, but — won't you  
come in and get warm? This wind is dread-  
ful. I did not know it was so cold."

"An' it's a blessed thing yez don't hev to  
know it, mum. Thanky, it'll be a rare trate  
to git warrum agin; yis, indade, sich a fire  
is heartenin' to a body."

"Katie, there's a woman half-perished in  
the dining-room. I don't think the dinner  
is fairly cold, and we'll fix a little lunch for  
her, with hot coffee. I don't really want  
her lace, but I can at least send her along  
feeling more comfortable. Bring the tray  
in when ready."

Mrs. Lawrence opened an extra draft to  
the stove, and then sat down to enjoy her  
visitor's appreciation of the comfort.

"I never been out to sell anything afore  
this winter, an' I don't 'pear to git the hang  
av makin' sales, somehow; iverybody says  
they're poor, or else they shute the dure  
'fore iver scurse a wurrud is passed. I  
niver yit afore had any one ask me in to a  
fire loike this, mum."

"No? Well, there has been no day so  
cold."

"It makes no difference, lady; some  
folkses harruts are colder nor the weather  
— yis, indade! Dennis — that's me son —  
he was laid off wurrud in the panic, an'  
whin the mill got runnin' agin, the very  
next month, he fell on the ice an' broke his  
leg, an' the idleness frets him terrible. Ye  
see his wife's dead, an' he has two slips av  
gurruls, but we've always lived decent-  
loike afore. I rayther wash an' scrub than  
peddle lace, but it's only two days in a wake  
I git ony, an' — Hivin' be praised! is all this  
good stuff for me?"

Katie had brought in a well-filled tray of  
food and a cup of steaming coffee.

"Deary suz! I ain't tasted coffee in  
wakes; nor roast mate, ayther. It wuz a  
lucky minnit whin I knocked at your dure,  
mum, an' it's a saint on earth ye are!"

"Oh, no," laughed the little lady; "very

far from a saint; only I know if I was walk-  
ing around in the cold I would like to have  
a lunch with hot coffee, and all the more if  
I felt discouraged when people wouldn't  
buy."

"S'posen I buy some lace for my new  
apron, Mrs. Lawrence, an' for me sister's?"  
said Katie; and so while the lace-vender  
was enjoying her lunch the girl selected the  
pattern desired. When it was measured  
and the money laid in the woman's hand,  
the smile on her face was good to see.

"It's a thousand times I'm obliged to yez  
both. I feel hearted up for anything now,  
an' me sowl's that warrum I'll niver mind  
the wind blowin' at all, at all!"

"Can you make room in your basket for  
these packages?" said Mrs. Lawrence. "It  
is tea and coffee for Dennis and you."

"Oh, yis, indade! but won't yez take  
some edgin' for that same? I was o manin'  
to complain to git any charity, mum."

"I know you were not, but please take  
this; people often send such things to inva-  
lids, you know. I hope your son will soon  
be well and strong, and you must take good  
care of yourself in the meantime. If you go  
to the last house on this block, I am quite  
sure you will make a sale. My sister-in-law  
lives there, and she buys nearly everything.  
So good-bye, and good luck to you!"

"Thanky, mum! If anything could bring  
it, 'twould be your wishin' it, shure!"

The wind grew stronger, and the cold  
more intense as the day wore on, but the  
cold could not touch two hearts which were  
warm — one with a kindness received, and  
one with kindness given.

### ART PAPERS.

I.

#### "Christ in the House of Lazarus."

Jeanette M. Dougherty.

THE vanishing White City holds precious and  
beautiful memories for American people.  
If there was one part of the Columbian Ex-  
position that caused more regret than another, in its  
returning across the ocean, it was that part in  
the Art Palace.

There were a few pictures of Scriptural sub-  
jects, especially those touching the life of Christ,  
that will always live in the hearts of Christian  
people. Chief among these was the Russian  
Slemiradsky's "Christ in the House of Lazarus,"  
which gave to the story of that wondrous friend-  
ship a fuller and deeper meaning. Slemiradsky  
put on canvas, in all the strength and beauty of  
color, and deep, poetic and reverent thought and  
emotion, that "one house where Jesus went very  
often — the cottage of Mary and Martha and Laz-  
arus at Bethany." "In that house," said Philip-  
lips Brooks, "brotherhood and sisterhood  
bloomed into such perfect flower that it has been  
fragrant and beautiful to all the generations."

"Christ in the House of Lazarus" is remem-  
bered as standing paramount in a collection  
where every picture was called a gem. It at-  
tracted universal attention; you always found  
in front of that canvas people who had seen it be-  
fore, but who were irresistibly drawn back to it  
and stood in hushed silence before its beauty,  
which appealed so strongly to the "better part"  
in life.

The picture showed only a corner of the gray  
stone house against the bright blue sky, and  
even this bit of the cottage was overshadowed by  
a great gnarled live oak. Over the doorway was  
a grape trellis which extended down the walk,  
where Martha came carrying a water jug. A  
flock of pigeons rose from the walk and scat-  
tered about her as she approached. Down  
through the green foliage of the arbor came  
flecks of warm, golden sunlight falling on the  
stone bench and the lap of Christ and Mary. The  
interest of the great picture centred in the figure  
of Christ, who sat on the stone bench in the  
shadow of the tree. Mary, seated on a rug at  
His feet, leaned against the bench, and with  
hands clasped in her lap gazed with rapt atten-  
tion on the face of the Saviour. Her very atti-  
tude and expression showed that she had caught  
the truth and felt His own supreme conscious-  
ness as He taught that "Man should not live by  
bread alone, but by every word that proceedeth  
out of the mouth of God his Father." While pic-  
tures of Jesus do not approach the heart's tran-  
scendent imagery, yet in each conception of  
Christ there is a sweet and familiar idea common  
to us all. These ideal pictures touch our world  
of reality in a sympathetic and exalted manner,  
which leaves us uplifted and inspired by them.

This picture by Slemiradsky is the property of  
the Academy at St. Petersburg. Word was sent  
to the artist during the summer saking if he  
would duplicate the picture; he sent word back  
that he would do so for \$6,000. The artist is a  
man of fifty years of age, a graduate of the Uni-  
versity of Kharkav, and for the past four years  
a member of the Council of the Academy of Arts  
at St. Petersburg. To the very last days of the  
World's Fair it did not cease to be a marvel to  
European nations as well as the American, that  
such high art could come from a country so op-  
pressed, a nation held in such tyranny and sub-  
jection. The mission of the Columbian Ex-  
position to Russia was to bring her art before the  
world.

Chicago, Ill.

### A BLESSING IN DISGUISE.

SUCH blessings are apt to come to us  
wearing grave and almost frowning  
faces, and we meet them with averted  
eyes and chilly hand-clasps. It is because  
we do not know how precious they are and  
with what tender and fragrant sweetness  
they are fraught that we turn away from  
them, finding later how divine was their  
ministry and how beautiful their meaning.  
Once and again during our pilgrimage these  
messengers cross our path, and we seldom  
recognize them until they have done their  
errands and gone away — those errands  
sometimes half frustrated by our perverse  
and blind reception, or conception, of what  
God intended by this or that special provid-  
ential dealing.

You are, for instance, full of plans for a  
certain period of time and exceedingly busy,  
so busy that you are sure you cannot spare  
a moment for a single interruption. Nor, by  
the utmost effort, can you sandwich in an-  
other engagement. Every waking moment  
is occupied, and the thronging duties and  
anxieties of the day invade the night so that  
your sleep is broken and disturbed. Now,  
at precisely the most inconvenient hour of  
your life, as it seems to your thought, there  
comes the intrusion of a fit of illness. You  
resent the pain, the nervous weariness, the  
time you must spend and waste in bed, and  
you beg the physician to give you a tonic  
which will do its work quickly and effica-  
ciously and set you again on your feet. Very  
likely you say, in that incipient stage of ill-  
ness which is simply solicitous and irritat-  
ing: "I have no time to be ill, doctor. I  
must have my hands free for my work."

The doctor smiles and drops a soothing  
word. His tones are encouraging and you  
do not notice that he makes you no pledges  
and that he is chary of promises. You re-  
sign yourself to wait until time and rest and  
remedies shall have had their beneficial in-  
fluence upon you, and then, you hardly know  
how it happens, all thought of the neglected  
tasks drifts away from you, and you lie still  
and are tranquil and others take up your  
duties and carry out your plans, and the  
world goes on.

The world would go on if you were taken  
out of it, for, though the workers drop out  
of the ranks, the work itself never stops.  
No one of us is essential in any place, in any  
relation, and it is well for us occasionally to  
enter into a realization of this fact, which,  
commonplace as it is in the utterance, is  
still far from being fully accepted by our  
understanding.

Gradually health returns, and with it a  
new poise, a new freshness, a new youthfulness  
of feeling. The first walk, the first  
drive after a short illness, how eventful  
they appear and how delightful! We did  
not remember that the view around the fa-  
miliar turn in the road was so entrancing;  
we are surprised at the opulence of the  
roses in our neighbor's garden; the young  
girls in the village never looked so charm-  
ing before, and we wonder if it is that the  
quaintly picturesque costumes just now in  
vogue are more becoming than any dress  
ever worn by youthful girlhood before.  
What is the secret?

Presently we discover that we are our-  
selves rested. Those days in bed were doing  
for us what nothing else could have done;  
they were giving to every organ of the  
body and to every faculty of the soul a  
chance to stop the exertion which was  
wearing the machinery out. We have  
been, so to speak, in the dry dock for re-  
pairs, and the illness we girded at was a  
blessing in disguise.

Could we but see it, there are other and  
familiar experiences which bear the same  
character. The stupid and clumsy maid,  
who taxes your patience and ingenuity to  
make up for her blunders and to remedy  
her accidents, is developing you in sweet-  
ness, gentleness and tact. The obdurate  
Sunday-school scholar, who is willful and  
headstrong and apparently incapable of at-  
tending to lessons with any heedful inter-  
est, is bringing out in you those qualities  
of energy, of magnetism, of versatility, which  
will enable you hereafter to control classes  
of such boys and influence them for their un-  
ending advantage. A little thought will show  
to many of us how full of good and rich in  
abiding helpfulness are our blessings in dis-  
guise. — *MARGARET E. BANGSTER, in Con-  
gregationalist.*

### Bits of Fun.

— *Station-master*, to suspicious-looking  
lady (aged) who has just entered a compart-  
ment: "Are you first-class, ma'am?" *Aged  
Lady*: "Yes, thank you. How are you, sir?"

— "So he praised my singing, did he?"  
"Yes, he said it was heavenly." "Did he really  
say that?" "Well, not exactly, but he prob-  
ably meant that. He said it was un-earthly."

— In the gardens of a certain nobleman's  
country house there happened to be fixed up  
at different spots painted boards with this request:  
"Please do not pick the flowers without leave."  
Some wag got a paint brush and added an s to  
the last word.

— *Lady of the house* (to new house-maid):  
"What is your name?" *House-maid*: "It's  
Blanche, mum." *Lady of the house*: "Oh,  
dear me, that is my name also. We must call  
you something else." *House-maid*: "Well, mum,  
O've no objection to use me old pet name at  
school; they called me 'Pansy' there." — *Har-  
per's Bazar.*

— An old Quaker friend, a bachelor, visited  
Mr. Whittier. When the hour for retiring came,  
he was shown to his room. Soon after he was  
heard calling from the top of the stairs, in an  
excited tone, "I think thee has made a mistake,  
Friend Whittier: I find female garments in my  
room!" At which Friend Whittier replied,  
"Thee'd better go to bed: the female garments  
won't hurt thee." — *Exchange.*





IT is a wild winter's night. Howling and shrieking, the northeast wind flings the snow before it across the hills, and whirles it into fantastic drifts which are fast obliterating the familiar landscape. Against the window-pane the snow sifts and sifts. From the white desolation without, it is very pleasant to turn to the lamp-light room, with its books and pictures and general air of coziness. Shall we have one of our informal little chats together this evening?

What shall we talk about? There are many topics pressing for attention. But don't begin to speak all at once, please, nor touch on personalities—as I heard a group of Methodist ministers do at lunch today. Of all places, a public restaurant is the last one in which to "talk shop" and discuss your friends by name. But on almost any Monday—"the clergyman's Sunday"—little coterie of preachers gather for lunch at the hotels or restaurants, and talk and laugh and discuss denominational matters with the greatest freedom and in a very loud, and sometimes excited, tone of voice. All of which, doubtless, is extremely interesting to them, but not particularly edifying to the enforced listener, especially if personal friends happen to come under criticism. Be a little more careful, brethren! You would not wish to have "the sisters" feel ashamed of their pastors, would you? And some of us do come dangerously near that point sometimes. If a party of ministers' wives should even occasionally indulge in that sort of public gossip about their absent sisters, or the presiding elders, or any other church dignitaries, speaking in loud, strident tones that could be heard across the dining-room—Oh, dear! what a fuss there would be, and how readily masculine lips would pronounce such conversation unrefined and unladylike! Take warning, you priestesses of parsonages! A certain pair of spectacles often sees many queer things of which you never dream in your sheltered homes—things which assuredly detract from the dignity we have a right to expect in our ministerial friends.

I WAS pleased to see, in a New York paper last week, that the Society for the Prevention of Cruelty to Animals, of that city, had abolished the wearing of live chameleons, or lizards, as an alleged ornament, on the ground that the use of them for such a purpose was an act of needless cruelty. Our Boston society of the long name would do well to follow this excellent example; for of all the repugnant, silly and cruel fashions that women have adopted, this carries off the palm. The lizard idea originated at the World's Fair, and straightway became a "crash" among women and girls. During the late autumn and winter they have found a ready sale in various Boston stores, and the daily papers have even advertised "bargains in lizards." The repulsive-looking little creature is several inches long, changeable green in color, and somewhat like a baby alligator in shape. A slender gold or silver chain is placed around the reptile just back of its fore legs, and the other end of the chain is secured to the dress or cloak with a pin. The lizard crawls around on the dress-waist of "my lady fair" as far as the chain will permit, and if it loses its foothold occasionally, it dangles and struggles until it regains it. It is fed on sugar, flies and bugs. Some ladies brought specimens home from the Fair who do not wear them as ornaments, but keep them tethered in flower-pots to eat the lice off the plants. But what a senseless, disgusting "fad" it is, any way! No live reptiles, thank you, are crawling around on Aunt Serena's bodice, at present. I wonder how many of my girls have one!

OUR friend, Anna B., whom we are always very glad to welcome to our circle, brings a helpful, inspiring word tonight. Ponder her suggestions, and then put them into practice. None of us can afford to neglect to "build more stately mansions" for our souls as the swift years rush onward. Miss Anna writes:—

DEAR AUNT SERENA: I have been thinking if it would not be well for us all in these early months of the year to say to ourselves these noble words of dear Dr. Holmes:—

"Build these more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-voiced past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thy outgrown shell by life's unresting sea!"

How can we build these "more stately mansions"? Every morning, before commencing our work, can we not take a few quiet moments to ask ourselves this question: "How can I make the most of my life today?" It seems to me, if we remember to do this, not occasionally, but every morning, our days will be filled with loving and thoughtful efforts to make other lives nobler and happier, and our own character will become more symmetrically and beautifully womanly.

Having asked the question every morning, at the close of the day, before we commit our bod-

ies and souls into the care of our Father for the night, would it not be a wise plan to ask: "Have I tried to make the most of my life today? And what lessons have the experiences of the day taught me?" How many mistakes we should be saved from falling into in the future, if we only paused to reflect on what each day's experience teaches us!

If each of us who delight to gather in your cozy corner of ZION'S HERALD would never allow a single day of 1894 to pass without trying to make the most of life and faithfully learn every lesson our varied discipline is intended to teach us, how many there would be to build "more stately mansions" and to help make the world better!

ANNA B.

NO one of us, old or young, but desires to become a symmetrical woman, physically, intellectually and spiritually. I was very much interested in reading, in the *Congregationalist*, Miss Frances J. Dyer's pen picture of her friend, the late Helen A. Shafer, president of Wellesley College. Her life was singularly uneventful, but it was consecrated to all that was pure and noble and good, and she steadily won her way to a leading position in the world of education and letters. Let me quote a paragraph from Miss Dyer's sketch for the benefit of my girl readers:—

"It is because Miss Shafer's life was so completely rounded that the public did not fully realize how gifted she was as a mathematician. Had she elected to confine herself to her chosen field of study she could easily have attained a brilliant reputation on both sides of the Atlantic. As it was, she reached her position of commanding influence not by virtue of any exceptional advantages or through the fame of extraordinary gifts, but by a superlative fitness borne of cultivating herself thoroughly in all directions. Herein lies its obvious lesson. Out of her faithful, steady endeavor in paths of duty opening close at her feet, out of harmonious adjustment of her plans to the will of God concerning her, out of the clear insight and broad outlook which a consecration to noble ends is sure to bring, she stood at last crowned with 'honor, love, obedience, troops of friends.' Herein lies its inspiration to all younger women who, along the lowlands of common, everyday service, are striving to attain the ideal womanly life."

AUNT SERENA.

#### WAITING FOR THE ANGELS.

Waiting through days of fever,  
Waiting through nights of pain,  
For the waft of wings at the portal,  
For the sound of songs immortal,  
And the breaking of life's long chain.

There is little to do for our dear one—  
Only to watch and pray—  
As the tide is outward drifting,  
As the gates of heaven are lifting,  
And its gleam is on her way.

The tasks that so often taxed her,  
The children she held so dear,  
The strain of the coming and going,  
The stress of the mending and sewing,  
The burden of many a year,

Trouble her now no longer;  
She is past the fret and care,  
On her brow is the angel's token,  
The look of a peace unbroken,  
She was never before so fair.

You see, she is waiting the angels,  
And we—we are standing apart;  
For us there are loss and sorrow;  
For her is the endless morrow,  
And the reaping-time of the heart.

—Harper's Bazar.

#### About Women.

—Mrs. Bishop (Miss Isabella Bird), though more than sixty years of age, is off again in search of new materials for another book of travels. She has left Liverpool for Korea.

—Mrs. Magnusson, the vice-president for Iceland of the World's W. C. T. U., has founded a girls' school in Iceland. It is the only one among 70,000 inhabitants.

—Mrs. Molesworth, the popular writer of children's stories, is a woman of Scotch and English parentage, born in Holland. She is a grave, gentle, rather delicate-looking woman, with a slight figure and soft brown hair, which she wears parted. She is a believer in methodical work, and makes it a rule to sit down at a certain hour and compel herself to write two pages. If, at the expiration of that time, she finds she is not in the mood for writing, she puts her work aside and renews the attempt later.

—The relations between Senator Pepper, the long-whiskered Populist, and his wife are quite touching. They are always together, and wherever Mr. Pepper is, Mrs. Pepper can usually be found near by. They walk together in the morning from their boarding-house to the Capitol, and when he has nothing else to do they work in his committee-room, she acting as his private secretary. When he has engagements elsewhere she remains there, answering his letters. When the Senate is called to order she goes into the gallery and remains until adjournment, when she walks home with him. When lunch time comes they go down to the restaurant together and eat baked apples and cream. When he has to visit the Pension Office or the Post-office Department, or other offices in the city, she is always with him, and usually waits outside of the door until he comes. He is tall and ungainly, with high cheek bones and dark goggles, and long whiskers and an ulcer, on which the nap in places has been worn off. She is a bright-looking little woman, nimble and observing, but plainly dressed in a bonnet and garments which she evidently made herself. Mrs. Pepper is a woman of considerable intellectual force. She understands political affairs quite as thoroughly as her husband, and is a safe counselor.

#### Little Folks.

##### GEORGE WASHINGTON: FORMERLY WILLIE BATES.

Mrs. Harriet A. Cheever.

"YES, I'm the great George Washington, and I want you chil'ren to make bows and about 'Hurrah' when I go by."

And Willie Bates swelled with pride and importance as he strutted across the sitting-room, with his gay soldier cap set bravely on his head, its long tassel waving, and a great military sword dangling from a belt at his side.

It made no difference that his cap was of home manufacture, and was made by deftly folding a piece of paper three-cornerwise. And Willie Bates—or rather the new George Washington—would just liked to have seen a bigger, fuller, or better waving tassel than grandma had made by stripping folds of paper in exactly the right way. Mamma's belt made a capital soldier's belt; and if the sword, come to examine it, was a long gilt paper-cutter that had done service in the family for several years, George Washington felt perfectly sure it would greatly surprise a rebel to see how he could wound him with that sword.

Little Phil and Susie thought Willie was a hero right off. They were all ready to bow and curtsy and shout "Hail Columbia," or "Hurrah," or almost anything else he told them. But Marjie was a year or two older than Willie, and although she was a pretty good little girl, and generally did as her brother wished, yet today she seemed to think it wasn't just the thing for Willie to have turned into George Washington all at once.

"I don't believe you even know just who George Washington was," she said, with a provoking little smile.

"Well, I thank you, Miss Marjie Bates, I guess I do, then! He was the first President of America—papa said he was—and he never told a lie, and he fit the British like fury, and he was called the 'father of his country.' So now, don't I know who he was?"

"Well, I am surprised!" said Marjie, opening her eyes very wide, and making believe she was greatly astonished. "Who'd a-thought such a little peep would know so much!"

"I ain't a peep! I'm the great George Washington, I tell you! And if you don't play like the rest do, I'll tell mamma and get you punished."

"You's a peep, you isn't a sojer," piped little Phil.

"And you ain't a man at all, you're only just a little boy," came in Susie.

It surely was hard lines for a well-trapped military character, a general, and a well-known president, to be told he was a "peep," no soldier at all, and nothing but a little boy. There was some excuse for Willie's flying into a passion.

First, he threw his pretty hat on the floor, then he grabbed his short gilt sword and made a plunge toward Marjie, and grandma came into the room just in time to hear him tell his older sister he would like to cut her head off.

"Oh, my! my!" said grandma. "Why, the last I saw of my boy Willie, he was General George Washington, but I shouldn't know what to call this angry little boy."

"He a peep," repeated little Phil. Willie began to cry, but soon stopped when grandma invited him to be a little man and tell her the whole story.

"I think Marjie did very wrong indeed," said grandma's kind voice when Willie finished; "but do you suppose any real soldier ever threw down his sword and cried when people called hard names?"

"Oh, but nobody ever called George Washington bad names!" said Willie.

Grandma smiled as if she knew something.

"Did they?" he asked in surprise. "My dear little boy," began grandma, "there never was a great man yet, that I ever heard of, who wasn't called very hard names, made fun of, and provoked in more ways than I could tell you; but"—and grandma smiled at Willie and spoke low and very slowly—"but great men do not fly into a rage at such things; they don't say hard things back in reply; they simply take no notice of them, and go right on with what they are doing the same as if such things had not been said."

"But I really and truly ain't a man yet," said Willie, his lip quivering again.

"I know it, my little dear," said grandma, very gently; "but you want to be a true man one of these days." Then she

added brightly: "Have you any idea, Willie dear, what it is to take a city?"

All Willie's love of war stories, and battles, and victories, started up at this question, and he said, —

"Oh, yes, grandma! I've heard grandpa tell lots 'bout when they took Vicksburg when he was in a war I guess 'bout fifty years ago, and I wish you'd tell me some more."

"Not quite so long ago as that, my boy," said grandma, with a quiet little smile. "But men who have been present at the taking of a city do not generally care to say very much about it afterwards. It takes all the courage in the world to stand up in the face of guns, and bayonets, and swords; to keep firm and brave when comrades fall on every side; to obey commands that are known to be full of danger, and to give commands that it is well known will cost many precious lives. It means great fatigue, great strength, and great faith in a right cause. So it is no wonder men think it a fine, noble thing to be able to take a city."

Willie's eyes were wide open, and his face full of interest as grandma went on, and when she paused a moment, he exclaimed:—

"Oh, I wish I was a really, truly man, so I could take a city!"

Now was grandma's time to ask another question of boy Willie.

"Who was the wisest man, Willie?"

"Solomon," was the prompt reply; and little Phil echoed, "Sol'man."

"And do you know what it means to be mighty?"

"Yes, it means strong, and to have lots of power."

"That's very true. Now do you know what the wise Solomon said about the mighty, and about taking a city?"

"No, grandma."

"Listen: He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

Grandma had spoken very slowly so Willie could take in what she said.

"Does that mean it's something great not to get mad?" he asked, a little surprised.

"Yes, just that; and only think what a strong thing it is to say that a man, or boy, or any one who rules his own spirit, is greater than he who takes a city!"

"Do you believe it?" asked Willie, with a quizzical look into grandma's face.

"What is it to rule your spirit, Willie?"

"I can't 'xactly tell," the little boy replied.

"It means to be master of yourself. And I not only believe all the Bible says is true, but if you think a moment you will see how true this is. It is a plain duty to obey orders if you are a soldier, or a plain duty to give orders if you are a commander in an army. But no one can rule your spirit but just your own little self. And oh, how hard it is to keep back the naughty, quick words when you are angry! Solomon with all his wisdom knew it was harder sometimes to have patience and keep temper down and angry words back, than it would be to go into battle and take a city."

"Yes, I believe it, too," said Willie, with a little sigh.

"When George Washington was a boy," grandma went on, cheerily, "and was naughty and whittled at a nice tree his father was displeased to find injured, he told the truth about it at once. When he was a young officer during the French war, there must have been many things to anger and try him, but he was patient and ruled his spirit well. During our long war of the Revolution, history will some time tell you how many things there were to try that brave soul, but through all he ruled his own spirit continually. I think the time came when many who tried and provoked him grew ashamed and sorry."

"I'm sorry I teased Willie, and I won't again," said Marjie, who had drank in grandma's story.

"And I won't be so spunky again, if I can just help it," Willie said, with a little rueful look.

When grandma started out to make a call about half an hour later, Willie Bates had changed into George Washington again, three-cornered hat, big tassel, belt, sword and all. No one cheered more loudly than sister Marjie as he swelled past.

"I do hope he will learn to rule his hasty little spirit," thought grandma, in her dear old heart.

As she went out of the front door she heard Susie cry out: "Three cheers for the great George Washington! Hail Columbia! Hurrah!"

Then small Phil shouted at the top of his little lungs: "Cheers for g'at George Washington! Hail Colum'y! 'Rah! 'rah!"



## ZION'S HERALD.

WEDNESDAY, FEBRUARY 21, 1894.

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## COMPREHENSIVE LOYALTY.

TO be thoroughly loyal to God as well as thoroughly loving to men, is a combination as difficult as serpent-like prudence and dove-like harmlessness. In our concessions to men for the sake of being on good terms with them, we are very apt to be a little untrue to perfect righteousness. Considering that men are nearly all enemies of righteousness and not disposed to see proofs of love in a rigidity of principle that reproves their practices, the dilemma is a very serious one. Probably it will be impossible to convince those we are obliged conscientiously to oppose that we do really nevertheless have a genuine affection for them. God Himself is unable to convince the world that He loves it while He reproves its sins and thwarts its plans. But His love is a fact in spite of all appearances. And ours may be. If sure of this, we can be content, as God is, to wait for justification. Let us not lower our standard in order to gain followers; and let us not permit our faithfulness to the truth to alienate us from those who so very imperfectly adhere to it.

## HAPPINESS ONLY IN CHRIST.

IF one wishes a striking illustration of the fact that mental endowments of a very high order, together with wealth and fame, can give but scanty satisfaction, and that there is no real happiness except in Christ, he will find it in the notable confession of a notable man, Henry Thomas Buckle, author of the "History of Civilization in England." This is but the merest fragment, though a splendid one, of the elaborate and exhaustive treatise which he had hoped to bequeath to the world. After working on it nineteen years, long enough to see how small a part of all he had planned he could in the longest life accomplish, he was suddenly cut off by typhus fever in 1862. In his last volume, writing when he still expected to live many years, he makes what he calls a painful confession. Referring to the high hopes of accomplishing very great things which he had cherished in earlier days, he says: "Such hopes belong to that joyous and sanguine period of life when alone we are really happy; when experience has not yet hardened our nature; when the affections are not yet blighted and nipped to the core; and when the bitterness of disappointment not having yet been felt, ambition is a pleasure instead of a pang. Those are glorious days; but they go from us; and nothing can compensate their absence."

It is one of the saddest passages in literature, but one of the most instructive. No one can fail to mark the strong contrast which this description of life presents to that experienced by the humble, sincere believer in Jesus Christ. Even though the years may have dealt with him exceeding roughly, stripping him of all that the world counts precious, we shall not hear from his lips any such pitiful complaint as that which fell from the learned skeptic. Rather, with shining face and trust alone, his heart happy in the thought that all is well and

that his light afflictions will but work for him a greater weight of glory, he looks not backward with disappointment, but forward with hope. Who would not rather be the lowly Christian than the arrogant scholar?

## WASHINGTON'S PLACE IN HISTORY.

IN American history George Washington occupies an undisputed and assured pre-eminence. As the greatest American he has long been, and seems likely to remain, the most conspicuous figure on the political stage. Even though men of larger endowments and higher ideals should appear, they could never win the high honors accorded to the "Father of his Country." He was in at the founding, and possessed the rare insight and judgment to make the most of an opportunity which, in our future history, can never be repeated. At the critical moment, when everything hung in the balance, he held the destiny of a great people in his right hand. A word from him could create or destroy. He was more than a military leader, more than a statesman; he harmonized and molded the political forces in his hand for the purpose of building a free nation.

The prime difficulty, in the opening of the Revolution, was the lack of harmony among the people of the colonies. The heterogeneous elements drew apart; the centrifugal overbalanced the centripetal tendencies. Each colony was self-centred and had a local rootage which rendered it difficult to create a new centre with a larger circumference. The tendencies had been towards thirteen insignificant colonies instead of one commanding nation. There were leaders who could harmonize the people of Massachusetts, possibly of New England; there were others who could control Virginia, possibly with it Maryland and the Carolinas; but the man who could unify the people of the thirteen colonies was hard to find. The leader able to attract the people of one section was liable to repel those of another. Jefferson, though an authority in the Old Dominion, was at a discount in New England. Washington alone held within the grasp of his influence all the colonies. Around this one striking personality the diverse elements of the East and the South crystallized and rendered possible the building of a new and whole nation. Allied to the landed aristocracy of Virginia, he cherished, at the same time, unshaken confidence in the rights of man and the capacity of the people to maintain self-government. In this way he was able to harmonize the aristocratic elements of his native State with the democratic tendencies of New England. The sentiment of liberty, so firmly rooted in the heart of Washington, became a unifying force which resulted in the establishment of the greatest republic of human history.

But the influence of Washington is felt far beyond the boundaries of the nation he helped to found. As a cosmic force, a world man, he holds an important place in universal history. In the wide circle of modern civilization he stands as the foremost representative of the principle of personal and political freedom. In obscure and distant nations as well as in the centres of highest civilization the name of Washington is at once an inspiration and a tower of strength against the attacks of the enemies of liberty the world over. Washington is everywhere recognized as the supreme and model republican, the fit representative of the aspirations and hopes of peoples struggling to secure their political rights. Other noted republicans have appeared on the stage of history, but the great American stands foremost in the majesty of his character and the sweep of his influence. Greek and Roman patriots, as well as those of modern Europe, had defects of character or limitations of view; but the world recognizes in Washington immaculateness of life, unselfishness of aim, and breadth in his views of liberty. The success of the American experiment has also aided the fame of Washington.

Like many other Englishmen in favor of the rights of man, Lord Brougham was enthusiastic in praise of George Washington. "It will be the duty of the historian and the sage in all ages," he said, "to let no occasion pass of commemorating this illustrious man; and, until time shall be no more, will a test of the progress which our race has made in wisdom and virtue, be derived from the veneration paid to the immortal name of Washington."

If pastors will send to this office a list of the names and addresses of non-subscribers on their charges, the publisher will be pleased to forward sample copies of the HERALD to the same.

## Rev. Dr. Davis W. Clark's Lecture.

THE eighth lecture in the course on pastoral theology, by alumni, before the Boston University School of Theology, was given, Feb. 12, by Rev. Davis W. Clark, of Covington, Ky. His theme was, "St. Paul, the First Professor of Pastoral Theology." On rising, he was cordially greeted by the audience.

He said: As the foremost man in the Apostolate, St. Paul was many-sided. Many writers have often considered him in many aspects of his character and life—as persecutor, convert, Christian theologian, preacher, orator, author, and witness for Jesus Christ. In his epistles he particularly emphasizes pastoral care. The address to the elders of Ephesus is a treatise on the duty of pastors, and passages less full on the same subject are found in all his epistles. But we need go no further than those called the pastoral epistles, and on this occasion our attention will be confined to the First Epistle to Timothy, abounding in suggestions and principles which must control the pastor in the care of his flock.

In this epistle St. Paul gives the true origin of the pastoral office. On the subjective side it is a divine call, while on the human and objective the inward call is recognized by the church in ordination. The call is a conviction of duty. It may be more or less emphatic—may be a sudden impulse, or the growth of months; the main thing is the conviction of the call in whatever way. This will be accompanied by an intense enthusiasm in the work. The soul will be moved, will palpitate in the eager desire for success. The preacher, too, must be manly; he must possess the qualities of the good soldier of Jesus Christ—courage, resolution, hardness, endurance, and the renaissance of chivalry.

Observe St. Paul's portraits of the Christian pastor. He must be the husband of one wife—no more, and, as a rule, no less. Men like Phillips Brooks are the exception. The ordinary pastor will be re-enforced by a good wife, who will be at once his guardian and critic. The pastor must rule well his own house, having his children in subjection. To his home there is a sacredness as of a temple where prayer is offered and praise rendered. He must manage well his finances, without being greedy of filthy lucre. Make short credits or none at all; pay bills promptly when due; and, in a word, be strictly honest and honorable. A pastor slack in his finances can never retain the respect of the community. Do not be in debt; and to avoid this, see that your salary is paid. Be a reformer, but not a partisan in reform; let no party hold a mortgage on you. Instead of engaging in politics, preach those great principles of righteousness and truth which will tend to sap every wrong in society. Teach the principles which should regulate capital and labor, the high and the low. The Gospel must create a correct public opinion before any important reform can be established by law.

In public worship the pastor must learn how to read the Scriptures impressively, and to do so must give attention to reading. He must learn how to pray in the public congregation. He must give attention to his doctrine that it be sound, in due proportion and seasonable. In his theological system there must be a spine of doctrine, but it must not be all bone. Exhortation is a primitive and most important gift he does well to cultivate.

The preacher should give attention to the interior life. There must be consecration and devotion to the work. Give thyself wholly to it. There must be, also, seclusion and time for meditation. Michael Angelo had a small room in the wall where he was alone when the visions of his great works of art came to him. The preacher, devout in the closet, will be rewarded openly in his service among the people.

## The Reception at Lasell.

IT was characteristically generous for Principal Bragdon to invite the ladies of the W. F. M. S. to gather at Lasell Seminary to tender a reception to Miss Louise Manning Hodgkins, the newly-elected editor of the *Heathen Woman's Friend*.

The event occurred on Monday evening, Feb. 12, and, notwithstanding the blizzard, three hundred and fifty people assembled in the spacious parlors of the institution. Mrs. Dr. William Butler, Mrs. Joseph Cook, Mrs. G. M. Steele and Mrs. Charles Parkhurst, with Bishop Foster, Chaplain McCabe and Rev. G. M. Steele, D. D., aided Miss Hodgkins in receiving the large number of guests. Principal Bragdon had signified his desire that the visitors examine the public rooms of the Seminary, and the guests strolled at will into the libraries, chapel, gymnasium, art rooms, and to see the swimming tank.

At 8 o'clock all gathered in the gymnasium to listen to several brief addresses. Dr. Steele acted as president of the occasion, and introduced Chaplain McCabe as an "escaped convict." The Chaplain made one of his pertinent and most felicitous addresses. He said he was glad to be present and to speak his word of appreciation for the new editor and the printed page. He believed in the *Heathen Woman's Friend* because it helped to disseminate the information which the people needed to possess in order to give intelligently and generously. He believed it to be an axiom, "If you want people to give, tell them what you have done with their money." He advocated systematic giving, and would bring back the old plan of tithing the income. If this system could be introduced into Christendom, \$100,000,000 would be raised annually for missions—a measure of beneficence that

would plant the Rose of Sharon in the wide, wide world.

Dr. Steele introduced Bishop Foster as "more objectionable than the preceding speaker, because he had recently been sent out of the country; but not for his country's good so much as for the good of other countries." The Bishop spoke briefly, but very forcefully and eloquently. He said that he was delighted to be present and share in the "send off" which all were so glad to give to Miss Hodgkins. He spoke in highest praise of the *Heathen Woman's Friend*, and the ability with which it had been edited. He congratulated the women of the W. F. M. S. upon the rare ability exhibited in the management of their work. The noblest women that he ever saw were among those sent out by this Society. In his recent episcopal tour in Oriental lands he had received a new and enthusiastic impression of the work of the W. F. M. S. in visiting their representatives. Their missionaries are intelligent, heroic and consecrated women, braving dangers and hardships from which strong men might shrink. He gladly welcomed Miss Hodgkins to the editorship of the paper, and predicted that she would achieve signal success in the position.

Miss Hodgkins was then introduced, and made a brief, but fitting, address, thanking the friends for the compliment extended to her and for the hearty and earnest words of encouragement which she had received in the new work to which she was called. She said: "While the bells are ringing for our twenty-fifth anniversary, it is a time to consider what these years have brought to women of the Methodist and all sister churches. Certainly, greater self-restraint, the subordination of selfish social instincts, but above all else we believe we have learned the strength and value of corporate feeling. We used to spend only odds and ends of time in missionary work, but today it so absorbs us that we have no longer leisure for embroidery."

"Trees that never grew  
And birds that never flew."

and we wonder we ever did find time for such employments when this work, so greatly compensating, was awaiting us. The difficulty that remains is that our professed interest is all out of proportion to our positive information. We must not be content with being stockholders in a general fund of missionary intelligence. There will always be two classes of people who see that their "brothers have need;" the larger class will see only the brother and sister close at hand—they are useful and short-sighted; the longer visioned will see their Chinese, their Japanese, their Indian brothers and sisters with equal clearness, and will hasten to their relief—that is what the W. F. M. S. is for." Miss Hodgkins closed with the hope that this gathering would be remembered as the time when each member was so inspired to work that she would date it as the night when she went out to secure fifty subscribers to the *Heathen Woman's Friend* to work off or in her fresh enthusiasm.

Though the hour had arrived at which the collation was to be served, the audience preferred to hear Chaplain McCabe sing, and would not retire to the dining-room until he had gratified them.

At 9 o'clock the multitude gathered in the dining-hall, where, grace having been said by Rev. E. M. Taylor, of Trinity Church, Charlestown, an appetizing and bountiful collation was served.

As the hands of the clock pointed to the hour of 10, Rev. C. L. Goodell, of Winthrop Street Church, Roxbury, very happily voiced the gratitude which all felt towards Principal and Mrs. Bragdon for the exceedingly generous and charming hospitality which had made the occasion so highly enjoyable.

## The Blind Man Eloquent.

REV. GEORGE DOUGLASS, LL. D., who died in Montreal, Feb. 10, was one of the most remarkable men of the Dominion. Born in the north of Scotland in 1826, he early emigrated to Montreal, where he was converted and joined the Methodist Church. After spending a short time at one branch of the Theological Institution in England, he entered the Wesleyan ministry at the age of twenty-two, and was sent as a missionary to the Bermudas. Returning to Canada, he labored successively at Montreal, Toronto and Hamilton, where his great pulpit talents were fully appreciated. In 1863 he returned to Montreal as a pastor, and in 1872 he became president of the Theological College just founded in Montreal. In 1874 he was chosen vice-president of the General Conference.

For many years he had been a physical wreck and totally blind; but, in spite of these disadvantages, he remained a brilliant preacher and platform orator, and was widely celebrated as "the blind man eloquent." There was no audience he could not stir by his winged and incisive words. The decay and collapse of his physical powers seemed to have no tendency to dampen his ardor or to diminish the vigor of his intellect. Though unable to move alone, he spoke with the utmost vigor and power, as though still at the height of manly strength. The brilliancy and activity of his mind made him an inspiring teacher. He had what was in the book, but he had more; the man himself was more than the book or the theme of the lesson. Virtue went out of him to kindle young souls ready to engage in the lists. Men, especially young men, never forgot the words he



tered. His touch was electrical, the thrill often remaining through a life.

He was one of the remarkable men at the Ecumenical Conference held in Washington, where we heard him make one of his great speeches. The audience was stirred the moment he arose, and listened with the utmost eagerness to the close. Expectation was on tiptoe, and, what is more, the expectations were more than met in the address. The blind man gave an admirable specimen of his eloquence. We boarded at the house with him, and enjoyed the pleasure of several conversations with him. He was a good conversationalist. He knew how to hear as well as to speak. Sitting by his side, one felt his intellectual impulse and the warm beatings of his heart; he was a brother no less than an orator. At that time his beautiful wife was his constant attendant, leading him by the hand to the sitting-room and to the church, and ministering to him with the utmost assiduity and tenderness. No one there can ever forget the man or the woman. There was a touch of sympathy at the spectacle, and a feeling of admiration at the greatness and courage of a soul rising amid the ruins of the earthly temple.

### Personals.

—Bishop Foster will deliver the commencement day oration at Illinois Wesleyan University.

—Rev. R. B. Satterlee, of the Minnesota Conference, died, Feb. 3, at his home in Minneapolis.

—We are gratified to learn that Rev. R. S. Rust, D. D., has nearly recovered from his recent severe injury.

—Rev. S. A. Keen, D. D., will conduct a series of "pentecostal" meetings in Syracuse, N. Y., beginning Feb. 25.

—The decease of Rev. J. W. Clinton, D. D., of Vinton, Iowa, one of the leaders of Iowa Methodism, is announced.

—Rev. Dr. J. L. Hurlbut has a new lecture of great power, which he is delivering. Its title is, "The Ideal Young Christian."

—Hon. L. T. Jeffs, of Gov. Greenhalge's Council, expects to take a trip to Florida early in March for the benefit of his health.

—Rev. Dr. S. P. Wilson, pastor of Central Church, Portland, Ore., has been transferred to the Upper Iowa Conference and appointed to Storm Lake.

—The death of Rev. J. M. Greene, presiding elder, is announced. He died Feb. 6, at Guthrie, Oklahoma, of pneumonia, after a brief illness, but in great peace.

—Ephraim Nash, the founder and benefactor of the Lucy Webb Hayes Deaconess Home and Bible School, Washington, D. C., died in that city, Jan. 26, at the age of 74.

—Bishop Galloway, of the Methodist Episcopal Church, South, will lecture before the School of Theology of Boston University next Monday afternoon at 3.15 o'clock.

—Dr. Charles W. Parsons, pastor of Hanson Place Church, Brooklyn, expects to take a year of complete rest at the approaching Conference, to recuperate from his long and severe illness.

—Rev. Dr. B. F. Kidder, pastor of Rose Hill Church, New York city, sailed on the 16th inst. for Gibraltar. He intends to make an extended tour through the Mediterranean States, northern Europe and Russia.

—At the late session of the Florida Conference, of the Methodist Episcopal Church, South, Bishop Haygood ordained to the eldership both a son of Dr. Daniel D. Whedon and a nephew of Bishop E. R. Ames.

—Rev. Dr. John W. Butler, of the Mexico Mission, is to deliver the next course of Graves lectures at Syracuse University on Missions. Dr. Butler expects to be in Syracuse between April 15 and May 1.

—Rev. John R. Hykes, of our Central China Mission, and pastor of the English-speaking congregation at Kiukiang, has been elected agent of the American Bible Society, to succeed the late Dr. Wheeler.

—The library of the School of Theology of Boston University has just received a valuable accession in the gift of 500 volumes made by John G. Cary, of Roxbury, an honored member of the Wesleyan Association.

—Rev. Ezra Hingley, D. D., for forty years an honored minister of the Pittsburgh and East Ohio Conferences, died, Feb. 7, at the home of his son-in-law, Hon. Daniel McConville, Washington City, of blood-poisoning following a surgical operation.

—Hon. Lemuel E. Quigg, who has just been elected to Congress from the fourteenth New York District, is a son of Rev. John B. Quigg, of the Wilmington Conference. He is but thirty-one years old, and has been a worker on the Tribune for several years.

—Mrs. Humphrey, wife of Dr. J. L. Humphrey, formerly of the North India Mission, died suddenly at Earlville, N. Y., Jan. 29. Mrs. Humphrey, with her husband, reached India in September, 1857, during the Sepoy rebellion. They were the first missionaries to reinforce Dr. Butler after he had selected the ground and opened up the work. Those were the days of pioneering, and Mrs. Humphrey did much to lay the foundation of woman's work. She established several girls' schools throughout the mission, and her excellent knowledge of the language gave her great efficiency. She was a woman of in-

tellectual ability, and the author of several books. She translated a number of hymns and helped to compile the first hymn book used by our native church in India.

—President and Mrs. Eliot, of Harvard University, with the faculty, gave a reception in honor of Bishop Vincent at their home on Thursday, Feb. 15, at 12 o'clock. It was an expression of the esteem in which the Bishop is held at the University.

—Hon. Martin I. Townsend, of Troy, N. Y., celebrated his 84th birthday, Feb. 8. He is still hale and hearty, manages cases in court, and can eloquently address a jury or a public meeting. He and one other are the only surviving members of the class of '33 of Williams College.

—Rev. and Mrs. R. O. Irish, who went from Wisconsin to Central China, report their safe arrival at Kiukiang, and a warm welcome from the church at that point. Mr. Irish will have charge of St. Paul's Church in Kiukiang, the membership of which is English-speaking.

—We did not publish the report, current in the religious press, that Prof. C. A. Briggs had presented his resignation of the chair which he occupies in Union Theological Seminary, because we did not believe it was true. The Independent now declares, with authority, that the report is "a baseless fabrication."

—The Boston Post, in its issue of Feb. 15, in reporting the debate in the Massachusetts Legislature upon the abolition of Fast Day, pays a high compliment to the ability manifested in the debate by Prof. A. S. Roe, of Worcester, John L. Bates, son of Rev. L. B. Bates, D. D., of Boston, and Arthur S. Knell, of Worcester.

—A Baptist exchange contains the following epitome: "Roger Williams came in the ship 'Lyon' to Nantasket, Boston, Feb. 15, 1631. His sentence of banishment was passed by the General Court, Oct. 19, 1635. He died in April, 1683. Over two hundred and fifty years ago, and no memorial to him in the city of Boston yet!"

—The many friends of Rev. A. N. Searies will be sorry to learn that his health has become so impaired that his physician has declared rest and change of climate imperative. Accordingly his official board at Centenary Church, Provincetown, have given him leave of absence till Conference, with full salary. Many prayers will be offered that rest and change bring full restoration.

—President L. M. Dunton writes under date of Feb. 12: "Mr. E. O. Fisk spent three days with us while en route to Florida. If Methodism in Boston has a good many like him, I see no reason why you cannot take the city for Christ and Methodism. Claflin University is carrying forward successfully the education of the head, the hand and the heart. Last week thirty of our students professed Christ as their present Saviour."

—Gen. E. W. Hincks, who died in Cambridge last week, came of sturdy colonial stock. One of the earliest, if not the first, to volunteer his services at the breaking out of the civil war, he took part in fourteen battles, was four times wounded (being once left for dead on the field), and won the brevet of brigadier general in the regular army by his bravery at Petersburg. He never fully recovered from his wounds; they finally caused his death.

—We received a very delightful call last week from Rev. Dr. T. Craven, agent of our publishing house in Lucknow, North India. He is the guest of Principal C. C. Bragdon, of Lasell Seminary, an old-time schoolmate and devoted friend. Dr. Craven has been a very important and useful factor in our missionary work in India. He is receiving a warm welcome to New England and to our pulpits. He spoke at the Boston Methodist Social Union on Monday evening.

—We learn from the Christian Advocate of New York, in its last week's issue, that "Dr. John Lanahan, of Baltimore, who has been seriously ill for several months, is again at his desk in the Methodist Book Depository of that city. He is looking remarkably well, considering his protracted sickness. His absence from the city for some weeks always causes a noticeable vacancy in the ranks of Methodism. That his life and usefulness may continue for many years, is the earnest wish of his brethren."

—William A. McArthur, M. P., junior lord of the treasury, a very prominent member of Mr. Gladstone's cabinet, is a zealous Methodist. He is the nephew of the late Sir W. McArthur, ex-lord mayor of London, and is the grandson of an Irish Methodist minister. When Rev. Hugh Price Hughes was superintendent of Brixton Hill, Mr. McArthur used to preside at the organ in that church. He is a frequent and welcome chairman at Methodist meetings, and is chairman of the board of directors of the London Methodist Times.

—The many friends of Rev. and Mrs. I. T. Johnson, of Oxford, will be pained to hear of the death of their little son and only child, Wesley. He suffered for three weeks from a complication of brain and other troubles, which terminated fatally, Feb. 5. On Feb. 2, Mr. Johnson's father, who had been suddenly taken sick, died, thus making a double affliction. The double funeral service occurred at the M. E. Church in Oxford, Feb. 6. The services were tenderly appropriate to an occasion such as has never occurred in the history of the town—the funeral of the oldest and the youngest of a single family, the grandfather at a ripe old age of 77 years, and the grandson of tender years. The services were conducted

by Rev. Joshua Gill, of Boston, assisted by Rev. G. W. Coon, Rev. E. H. Tanncliffe, and Rev. Mr. Tyler.

### Brieflets.

We are receiving a large number of subscriptions in response to our "\$1 Trial Offer."

At the recent meeting of the Book Committee at Cincinnati it was voted to hold the next General Conference at Cleveland.

We are very grateful to those ministers who have sent us addresses to whom sample copies of the paper in the new form will be sent.

Bishop Hurst, in a recent sermon at Baltimore, said forcefully: "The church that sleeps in the presence of crime deserves to die and be buried in the nearest ecclesiastical potter's field."

What if we could become in a moment less finite—fifty per cent. less finite! Many a blessing, now so-called, would be seen as a burden and calamity, and many a present loss and trial would appear to us "a blessing indeed."

The Program to be used in the celebration of the 25th anniversary of the W. F. M. Society is very tastefully arranged, and is issued in pale green covers, with silver lettering. Application should be made to Miss Walden, 36 Bromfield St., Boston.

The revival services conducted by Dr. L. W. Munhall and Mr. Chester Birch in Bay City, Michigan, during the month of January, were very successful. On one Sunday, two weeks after the close of the meetings, 634 persons were received into the membership of seven of the churches, while the others received enough to make the total not far from 1,000.

Rev. Dr. Cuyler writes to the Independent regarding the Hawaiian affair that "as a Republican of forty years' standing I frankly acknowledge that, with the light that was before him, President Cleveland's message was a courageous plea for international justice to a friendly people who he believed had been wrongly interfered with by our minister and naval force."

The Central Christian Advocate observes: "Rev. Dr. James M. King's article on New York City Methodism in ZION'S HERALD of Feb. 7, is statistical, elaborate, critical, and full of suggestiveness. Dr. King carefully sets forth the elements of weakness and the factors of power possessed by our church in the city, and has made an article well worth study and discussion."

The Western Christian Advocate of last week is a remarkable issue. It is a "Western Book Concern Number," with a voluminous supplement. There is a very interesting historical résumé of the Western Book Concern, with electrotypes of the new building, of the editorial occupants of the same, and of the book agents, with a full report of the dedicatory exercises.

Is it possible to improve, in emphatic statement, upon Archbishop Ireland's arraignment of the drink traffic, when he says: "The great cause of social crime is drink. The great cause of poverty is drink. When I hear of a family broken up and ask the cause—drink. If I go to the gallows and ask its victim the cause, the answer—drink. Then I ask myself, in perfect wonderment, why do not men put a stop to this thing?"

The Christian Guardian of Toronto says: "Total abstinence among ministers has not been nearly as general in Great Britain as in Canada, but the number of such abstainers is every year increasing. Of 1,788 Baptist ministers it is said that 1,424 are total abstainers; of 2,725 Congregational ministers, 2,100 are abstainers. The Methodists are nearly all abstainers now, and in the Church of England the number is becoming large and respectable."

Rev. A. A. Kidder, of Mystic, Conn., has invented a very unique method of raising money for the church, which he calls "The Tithe Gleaner." It consists of a folder of stiff paper, on the inside of which are pasted perforated cards designed to hold from twenty to fifty dimes, an equal number on each side. To protect the certificates and insure safety for the money, the "Gleaner" is carried in a neat envelope. It is a most excellent and original plan. Information may be obtained of Mr. Kidder by addressing him as above.

The Daily Post of Washington, D. C., of Feb. 12, calls attention to some important and very encouraging facts connected with the Foundry Church of that city, of which Rev. O. A. Brown, D. D., is pastor. On Sunday, Feb. 11, Dr. Brown announced the gift by Mr. William J. Sibley, a member of Foundry Church, of \$10,000 to the Woman's Home Missionary Society for the building of a hospital, in connection with the Lucy Webb Hayes Home, as a memorial to his wife, to be known as the Dorothea Lowndes Sibley Memorial Hospital. Dr. Brown also announced that Mr. Israel W. Sibley, a younger brother, had during the past week paid and canceled a mortgage of \$10,000 on the church, which had existed for twenty years and been a great burden. Dr. Brown then said that there was a floating debt of \$1,000 which he desired to provide for, and in a few minutes the amount was pledged. American Methodism will rejoice in the good fortune which has come

to this historic church and to its able and faithful pastor.

Our readers can greatly aid us by making known our "\$1 Trial Offer" to non-subscribers.

The report of the Boston Methodist Social Union, which met on Monday evening, will appear next week.

Bishop Keener, senior Bishop of the Methodist Episcopal Church, South, recently said: "No man can windless himself up into the divine life."

We are sincerely grateful to the many who have written to this office expressing their gratification at our change of form. We also thank the daily press for their appreciative utterances. We expected that our readers would gladly welcome the change, but were not quite prepared for such strong, and in many cases enthusiastic, words of approval.

Bishop Nindé writes in the Western Christian Advocate that there have been changes in the outward features of Methodism, but the strong current of the hidden life sweeps unrelentingly onward. He recalls the horrified exclamation of a New England preacher: "A steeple and a bell! The next thing will be an organ and a choir, and then farewell to Methodism!" "We still have," he says, "the steeple and the bell, and have added the organ and the choir, yet Methodism survives, and we are fond of thinking, was never stronger, purer, and more progressive than today."

The new Italian paper edited by Rev. Gaetano Conte, in the interest of the Methodist Italians of this city and New Orleans, to be published weekly, entitled *L'Amico del Popolo—The People's Friend*—is issued in a neat and attractive form, the last page being in English. This is the only Italian Methodist paper published in America. We congratulate our Italian friends on the success of their new venture. Mr. Conte says: "As our American friends have made it possible to begin this paper, so we also look to them, largely, for its continuance." The subscription price is \$1 a year.

We give the following appreciative and critical note on Dr. Trafton's last article for what it is worth: "I have read with much interest the article of your young correspondent on Daniel Webster; and, I think, if he is diligent and careful, he may have a distinguished career as a writer. To aid him in attaining this end, I suggest one or two comparatively unimportant criticisms which you can give him privately. I have an interest in young writers, and make these suggestions for the reason that the habit of entire accuracy is important to them. He speaks of the compromise speech of Webster as delivered on the 3d of March, while March 7 is the true date. Again he quotes Whittier as follows:—

"Walk backward with averted face  
And hide the shame."

In a clipping from the *National Era*, where it was first published, I have it thus:—

"Walk backward with averted gaze  
And hide the shame."

These corrections may be of service to your correspondent."

In these days of Methodism's triumph, when flattering things are spoken about us on every side, it does not come amiss to read occasionally what used to be said a century ago when the grossest misrepresentations were rife on every side. Dr. George Peck, in his autobiography, relates that just before his father, Luther Peck, removed to central New York from New Haven, Conn., in 1794, their pastor, of the Congregational order, came to see them, and gave them the following warning: "You will meet out in the new country these strolling Methodists. They go about with their sanctimonious looks and languid hair, bawling and frightening women and children. They are wolves in sheep's clothing, the false prophets which should come in the last days, creeping into houses, and leading captive silly women laden with sins and led away with divers lusts." This sort of talk about the Methodists was very common in those days. But it did them no harm, being altogether overdone and flatly refuted by all the facts in the case. It stimulated curiosity, and proved its own antidote.

They whose hearts are absolutely set on the accomplishment of a great object count nothing small or unimportant which even in a slight degree helps to the attainment of that object. It is by seizing the minutest clues that the greatest discoveries are often made, and smallest openings promptly entered have been known to lead to largest achievements. It is exactly so in the spiritual life. Multitudes fall of the best results and remain ever in an uncomfortable, unsatisfactory mediocrity simply because they will not take pains enough. There is more dependent on careful attention to little things in this matter than most people imagine. The Holy Spirit is very sensitive. The Lord is a jealous God. Jesus requires undivided allegiance and uncompromising adherence. What most persons are prone to call unprofitable niceties and punctilious scrupulosities are really essential points to the soul that is determined on the complete destruction of self. Such an one finds that he can afford to overlook nothing. His conscience becomes very tender. The nearer he gets to God the more keenly the least omission pains him. Does it really pay to be so particular? Yes, a thousand times! The delights of close and constant communion with the Most High are beyond description. It is heaven begun below.



## The Sunday School.

### FIRST QUARTER. LESSON IX.

Sunday, March 4.

Gen. 25: 27-34.

Rev. W. O. Holway, U. S. N.

### SELLING THE BIRTHRIGHT.

#### I. Preliminary.

1. Golden Text: *The life is more than meat, and the body is more than raiment.* — Luke 12: 23.
2. Date: B. C. 1830-1808.
3. Place: Beersheba.
4. Connection: In the interval between this lesson and the last occurred the death of Sarah at Hebron, at the age of 127; the purchase of the cave of Machpelah, of the Hittites, for a burial-place; the marriage of Isaac, at the age of 40, to Rebekah, the granddaughter of Nahor, of Haran; the death of Abraham at the age of 175, and his burial in Machpelah by his two sons, Isaac and Ishmael; and the births of Esau and Jacob.
5. Home Readings: Monday — Gen. 25: 27-34. Tuesday — Gen. 27: 15-29. Wednesday — Gen. 27: 30-45. Thursday — Heb. 12: 11-17. Friday — 1 John 3: 12-17. Saturday — Mark 8: 34-38. Sunday — Matt. 6: 25-34.

#### II. Introductory.

Never were twins more unlike than were Esau and Jacob, in physical appearance as well as character. Esau was red and hairy, as his name indicated; Jacob's skin was smooth. Esau loved out-of-door life and became "a cunning hunter;" Jacob was a stay-at-home, "a plain man," preferring his tent to the roving life which his brother led. The foolish partiality of the parents served to emphasize the difference between them. Esau was his father's favorite because he brought him "venison;" "but Rebekah loved Jacob." The destinies of the two boys had been prenatally predicted; but an event occurred in their early manhood which confirmed the prediction. Jacob had prepared, one day in his tent, a savory soup of red lentils. Esau, returning from the chase exhausted and hungry, smelled the fragrant dish, and craved it with the impatience of a famished man. There were other things with which he might have stayed, if not sated, his imperative appetite, but nothing would do but the "red, red" broth. Jacob, who had doubtless learned of the prediction that "the elder should serve the younger," seized the opportunity to make his brother consent to it by conditioning his gift of the soup upon Esau's agreement to yield to him the birthright. Forgetful of everything but the desire of the moment, Esau consented. Jacob took care that there should be no receding from this agreement by insisting that it should be ratified by an oath. It shows how lightly Esau esteemed the headship of the chosen family and the heirship of the Abrahamic promise, that he hesitated not to "swear unto Jacob." He had his meal, but he paid for it not only in the loss of substantial privileges, but in the loss of reputation also. His name has come down to us as the name of "that profane person, who for one morsel of meat sold his birthright" — "the pattern of those who sacrifice eternity for a moment's sensual enjoyment."

#### III. Expository.

27. The boys — Esau and Jacob, the twin sons of Isaac and Rebekah. Grew — and grew apart, being different in disposition and habits. Esau was a cunning hunter — restless, roving, delighting in the chase; a man of strong animal propensities, impulsive in his ways and violent in his passions. A man of the field — not inclined to be either a farmer or a shepherd. Jacob was a plain man — peaceful, upright, quiet. "The epithet refers to disposition, and contrasts the comparatively civilized character of Jacob with the rude temper of Esau" (Murphy). Dwelling in tents — "a man of steady, domestic, moral habits, staying at home, attending to the pasturing of the flocks and the business of the family, instead of wandering abroad in search of pleasure and amusement" (Students' Commentary).

28. Isaac loved Esau . . . Rebekah loved Jacob. — "The children please their parents according as they supply what is wanting in themselves. Isaac, himself so sedate, loves the wild, wandering hunter because he supplies him with pleasures which his own quiet habits do not reach. Rebekah becomes attached to the gentle, industrious shepherd, who satisfies those social and spiritual tendencies on which she is more dependent than Isaac. Esau is destructive of game; Jacob is constructive of cattle" (Murphy). Because he did eat of his venison. — "The savory meat which Isaac's soul loved" figures farther on in the story.

There were great possibilities in each of these characters. Esau might have become an attractive and useful man, using his strength to defend virtue and innocence; his courage, energy, and skill to war against all evils, and to defend his home from enemies; his healthy open-heartedness and good-nature to attract men to the true religion and pure morality. What a character he might have ripened into! Jacob, on the other hand, was a natural-born business man, a splendid talent when rightly used. He knew a good bargain by instinct. He had far-

reaching plans. He could have been a power for good. He could have developed all things that made for the good of his clan. He could have found means for spreading the true religion. He had also the nature that could climb the heavenly ladder toward God, and stand upon the Mount of Transfiguration (Peloubet).

29. Jacob sold — seethed, or boiled. Pottage — "of lentils" (verse 34). "He boiled a dish of lentils, which are podded like peas or beans, and throughout the East are a favorite article of food. Parched over the fire, or made into soup, they are highly nutritious. There is a small red variety of lentil which makes a reddish-brown or chocolate-colored pottage, much prized by the Arabs" (Doherty). Esau came from the field . . . faint. — Tired out and hungry, he came home.

30. Feed me . . . with that same red pottage — literally, "let me swallow now that red, red." "He does not know how to name it" (Murphy). Therefore was his name called Edom — or "red."

It is pretty certain that Esau would receive the secondary name of Edom, which ultimately became primary in point of use, from the red complexion of his skin even from his birth. But the exclamation, "that red, red," uttered on the occasion of a very important crisis in his history, renewed the name, and perhaps tended to make it take the place of Esau in the history of his race. Jacob, too, the holder of the heel, received this name from a circumstance occurring at his birth. But the buying of the birthright, and the gaining of the blessing, were two occasions in his subsequent life in which he merited the title of the supplanter, or the holder by the heel (Gen. 27: 36) (Murphy).

31. Sell me this day thy birthright. — Jacob prized the birthright, but he could not wait God's time and way of getting it. He feared a contest with his headstrong brother, in case his father should die suddenly; so he tries to gain by peaceful purchase what God had promised should be his. He "had taken his brother's measure to a nicety, and was confident that in Esau present appetite would extinguish every other thought" (Dods). "The right of primogeniture in the family of Abraham implied (1) succession to the earthly inheritance of Canaan, (2) possession of the covenant blessing transmitted through the paternal benediction, (3) progenitorship of the promised Seed" (Whitelaw).

32. I am at the point to die — or, literally, "I am going to die;" an expression which may be interpreted in many ways. What profit shall this birthright do to me? — "Literally, 'of what (use) this (thing) to me (called) a birthright?' Signifying, according to the sense attached to the foregoing expression, either, 'Of what use can a birthright be to a man dying of starvation?' or, 'The birthright is not likely ever to be of service to me, who am almost certain to be cut off soon by a violent and sudden death;' or, 'What signifies a birthright whose enjoyment is all in the future to a man who has only a short time to live? I prefer present gratifications to deferred felicitities'" (Pulpit Commentary).

33. Swear to me this day. — Jacob was in earnest. There must be no room for repentance in Esau's case after his hunger was sated. The whole behavior of Jacob in this transaction was selfish, unfraternal, unjustifiable. He swore — in a hurry probably, eager for his pottage. "There was never any food, except the forbidden fruit, so dear bought as this broth of Jacob" (Bishop Hall).

34. Did eat and drink, and rose up, etc. — "A graphic portrait of an utterly carnal mind, which lives solely in and for the immediate gratification of appetite" (Whitelaw). Thus (R. V., "so") Esau despised his birthright. — "Esau was, by right of birth, the head of the family, its prophet, priest and king; and no man can renounce such privileges, except as a sacrifice required by God, without 'despising' God who gave them. But more than this: he was the head of the chosen family: on him devolved the blessing of Abraham, that 'in his seed all the families of the earth should be blessed;' and, in despising his birthright, he put himself out of the sacred family, and so became 'a profane person.' His sin must not be overlooked in our indignation at the fraud of Jacob, which brought its own retribution as well as its own gain" (William Smith).

No one can read the simple account of Esau's reckless act without feeling how justly we are called upon to "look diligently lest there be among us any profane person, as Esau, who, for one morsel of meat, sold his birthright." Had the birthright been something to eat, Esau would not have sold it. What an exposure of the infatuation of appetite! For Esau has company. We are all stricken by his shame. If God in His plans for our salvation had made provision for the flesh, we should have listened to Him more readily. "But what will this birthright profit us?" We do not see the good it does. Were it something to keep us from disease, to give us long untroubled days of pleasure, to bring us the fruits of labor without the weariness of it, to make money for us, where is the man who would not value it? Where is the man who could lightly give it up? But because it is only the favor of God that is offered, His endless love, His holiness made ours, this we will imperil or resign for every idle desire, for every lust that bids us serve it a little longer. Born the sons of God, made in His image, introduced to a birthright angels might covet, we yet prefer to rank with the beasts of the field, and let our souls starve if only our bodies be well tended and cared for (Dods).

#### IV. Illustrative.

1. About twenty-five years (or, as some think, forty-five) pass away. Very probably Esau had forgotten his bargain, or at any rate had no intention of carrying it out. But Isaac, feeling the infirmities of age, though he lived many years after this, wished to devolve the care of his family upon his eldest son, and proposed at a feast to

bestow upon him the birthright blessing, which would have made Esau the head of the family. Jacob remembered his purchase, and Rebekah, the prophecy. Jacob was her favorite son. The two were afraid that the desired boon was slipping away from them. They did not trust God, but took the matter into their own hands and conspired together to palm Jacob off upon his blind and aged father as Esau, the eldest son. Thus by fraud he obtained the birthright. Esau returned too late and wept bitter tears over his loss, but the decree was irrevocable, and his repentance was vain. For it was not true repentance. He repented of his loss, not of his sin. And, like all such, he really lost nothing by what Jacob did. He had flocks and herds in great abundance. He became the chief of a wandering tribe. The birthright blessing he would not have used well nor enjoyed. Had he repented of his sin, he could have been forgiven, and grown up into a noble and useful character. No amount of sorrow for the mere consequences of sin fits one for heaven (Peloubet).

2. Jacob has that mingling of craft and endurance which has enabled his descendants to use for their own ends those who have wronged and persecuted them. He has the good and bad features of the typical Jew — ruthlessly taking advantage of his brother, watching and waiting till he was sure of his victim; deceiving his blind father, and robbing him of what he had intended for his favorite son; outwitting the grasping Laban, and making at least his own out of all attempts to rob him; unable to meet his brother without stratagem; not forgetting prudence even when the honor of his family is staked; and not thrown off his guard even by his true and deep affection for Joseph. Yet, while one recoils from this craftiness and management, one cannot but admire the quiet force of character, the indomitable tenacity, and, above all, the capacity for warm affection and lasting attachment, that he showed throughout. The quality which chiefly distinguished Jacob from his hunting and marauding brother was his desire for the friendship of God and his sensibility to spiritual influences. It may have been Jacob's consciousness of his own meanness that led him to crave connection with some Being that might ennoble his nature and lift him above his innate disposition. Constancy, persistence, dogged tenacity, is certainly the striking feature of Jacob's character. He could wait and bide his time; he could retain one purpose year after year till it was accomplished. The very motto of his life was, "I will not let Thee go, except Thou bless me." He served fourteen years for the woman he loved, and no hardship quenched his love. Nay, when a whole life-time intervened, and he lay dying in Egypt, his constant heart still turned to Rachel, as if he had parted with her but yesterday. In contrast with this tenacious, constant character stands Esau, led by impulse, betrayed by appetite, everything by turns and nothing long. Today despising his birthright, tomorrow breaking his heart for its loss; today vowing he will murder his brother, tomorrow falling on his neck and kissing him; a man you cannot reckon upon, and of too shallow a nature for anything to root itself deeply in (Dods).

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## UNMASKED.

A Methodist Preacher.

THERE is no longer, it seems to me, any doubt as to the attitude and purpose of the *Christian Witness*. On page eight, second column, Feb. 1, 1894, in an article, "So This Point Remains Settled," the first part of which is copied, the final three lines are editorial comment and are as follows: Referring to the church organization with which Messrs. Gill and Short have recently allied themselves, they remark: "With such a flag [the doctrine of Christian perfection], the Evangelical Association ought to march to victory, and will, if we follow our banner." (The italics are mine.) The inference is plain: The *Witness* is no longer an organ in any sense Methodist except so far as it enters hundreds of Methodist homes and its doctrines savor of Methodism. Very shrewdly and adroitly but little is said which in a pointed way could be directly charged as endeavoring to create a schism in the Methodist Church, and yet occasionally there appear words to this effect. Is it at all strange that these brethren (or people, as the case may be) withdraw their fellowship from the Methodist Church where their liberties are restricted? etc., etc.

Having followed constantly the work of the *Witness* and the methods of some of the brethren connected with its editorial staff, I am convinced that there must be either a wide difference of opinion between the various editors employed, or else an open violation of its principles by the editors themselves. I have not time to enumerate instances, of which there could be found several, where an editor (presumably Dr. McDonald) writes: "We do not favor or approve of these [holiness] people leaving their own church and establishing themselves in halls and independent places of worship;" and yet that very week or the next we received a local paper from a town where such division had taken place, announcing that one of the preachers during the dedication week at the new Evangelical Church was Rev. Joshua Gill. This was at a time when Messrs. McDonald and Gill were both editors and publishers of the *Witness*. Other instances could be given.

We have been informed that Dr. McDonald is only responsible as an editor for the first page of the paper, which he edits even at a distance; but here stands his name first on the list, at the head of these editorial items on the eighth page, associated with G. A. McLaughlin and Isaiah Reid, and I cannot see how he can escape the responsibility of these utterances and be consistent.

Is the *Witness* playing fast and loose with the Methodist Church—one editor, Dr. McDonald, a staunch Methodist; the others secretly playing into the hands of the church called the Evangelical Association? Why does not the *Witness* come out honestly and squarely, and no longer deceive the people, and declare itself the organ of the Evangelical Church? Why, unless it fears to kill the goose which has been furnishing the golden eggs?

Is it consistent for members of the Methodist Church who are loyal to its doctrines and its polity to help support a corporation that has fattened off the proceeds of its various publications, and whose profits have gone to private individuals instead of to a benevolent cause like the Superannuates' Fund—a corporation that is secretly, intentionally or unintentionally, encouraging schisms in the Methodist Church? And this especially when we have such grand, sound, sensible and reliable church papers as *ZION'S HERALD* and the *Christian Advocate*. In many of our churches there are subscribers to the *Christian Witness* whose favorite themes when they testify in meeting are slurs and criticisms of members, preachers and even bishops, which they have become saturated with from the columns of the *Witness*; but when asked to take the *HERALD* or *Christian Advocate*, they are not "fed" by such "inferior" productions!

This paper, the *Witness*, can say all manner of things against faults in the Methodist Church (seldom any other is assailed by them), but when Methodist papers or preachers dare to criticize them or their advocates, they cry "persecution," "persecution," and reckon themselves at once as growing in piety, quoting the passage with great sanctimoniousness: "They that would live godly in this life must suffer persecution."

"O consistency, thou art" indeed "a jewel!"

Reflect upon your present blessings, of which every man has many; not upon your past misfortunes, of which all men have some. — *Dickens*.



Hon. H. O. Houghton.

ON Wednesday evening, Feb. 14, the Vermont Association gave a dinner at Young's Hotel to Hon. Henry O. Houghton, who has served as its president for eight years. The Chief Justice of the Commonwealth, Hon. Walbridge A. Field, presided, and about the table were some sixty sons of Vermont, with other special friends. At the right of Judge Field sat Mr. Houghton; beside him the Collector of the Port of Boston, Hon. A. W. Beard; Judge Edgar J. Sherman of the Superior Court, Hon. E. H. Bennett, Hon. Alden Speare, Hon. W. A. Russell, Col. Albert Clarke of the Home Market Club, James N. Frye, Capt. S. E. Howard, Mr. Aldrich, Col. J. H. Benton, George B. Reed, Rev. E. H. Byington, Rev. Dr. Richmond Flake, Rev. Dr. Charles Parkhurst, M. B. Hamblett, Ira A. Abbott, Charles A. Miner, Henry C. Sherman, D. O. Felt, N. H. Bush, A. S. Hall, C. M. Blake, J. M. Gleason, Lyman R. Mace, D. M. Rice, Dr. A. J. Rice, Dr. George H. Paine, John J. Warden, Dr. C. P. Thayer, F. C. Manchester, Hon. W. P. Rowell, Maj. H. Miner, E. H. Osborn, F. C. Sanborn, T. R. Shewell, Dr. Charles Abbott, F. W. Burdett, Edgar O. Silver, C. C. Alkin, Ira B. Forbes, A. G. Bartlett, Harvey King, J. Murray King, Col. George N. Carpenter, Darwin Barnard, W. R. Chester, H. O. Houghton, Jr., Edward Houghton, Horace M. Severance, J. A. Woolson, E. N. Foss, O. B. Root, George A. Miner, Charles D. Blas, S. S. Blas.

In the after-dinner speaking Hon. Alden Speare was first introduced by Judge Field to represent the Vermont Association in expressing its affectionate appreciation of Mr. Houghton. He said: "Had our friend stayed where he was up in Vermont, he doubtless would have been the village squire, selectman, chairman of the local board, governor, and by this time senator. No State has been more powerful in the councils of the nation than has Vermont." He humorously alluded to Mr. Houghton's fondness for going to church five times on Sunday, and he had not a doubt that now, were anybody to go over to Cambridge, he would find that Mr. Houghton was the superintendent of the Sunday-school and was going to church with the same precise regularity as he did way back in Vermont in those early days, though, perhaps, not so many times. He came to Boston early in the forties, and went to work getting a salary of \$5 a week, though had he not been a college graduate he might have obtained only half as much. Mr. Speare spoke of Mr. Houghton's friendships with Henry W. Longfellow, T. B. Aldrich, Agassiz, and other distinguished people. He possessed each attribute of George W. Childs' epitome of that which led to success in the end—industry, temperance, frugality. The world was the better that he had lived in it.

When Mr. Houghton was introduced, the friends at the table arose and gave him three cheers in a most hearty way. He spoke very interestingly of his early experiences in Vermont and his love for his native State, closing with these impressive words: "I love Vermont. Several years ago there came to this office an artist named Greenough, and he brought two pictures—one of a horse, with muscles distended and eyes dilated, ascending a hill; the other of the same horse with shrunken flanks—all the energy burned out of him. I can say that there comes to every man a time in his life when all the fire of ambition turns to ashes, but the recollections of youth, the mountains we have climbed, the struggles which we have passed through, the friends we have made, and the fact that so many Vermonters have united here, make our affection and memory as imperishable and as green as the mountains from which we come."

Addresses were also made by Judge Bennett, Collector Beard, Col. G. N. Carpenter, and others. Letters were read from Gov. Levi E. Fuller, Senator Justin S. Morrill, Hon. E. J. Phelps, and others. Mr. Phelps wrote this significant sen-

tence: "Mr. Houghton has been a conspicuous illustration of the truth, which needs especially to be inculcated in these days, that the post of honor is a private station." We are happy to improve this opportunity to present Mr. Houghton and his remarkable life-work to our readers.

Henry Oscar Houghton was born in Sutton, a small town in Caledonia County, in the northeastern corner of Vermont, April 30, 1823. The meagre opportunities for education afforded by the public school were improved to the utmost; and, in addition, some time was spent at the Bradford Academy. These few advantages, however, served rather to arouse the faculties than to satisfy his desire for education. But the time had come when he must needs go out from home in order to acquire the mysteries of some craft. He chose that of the printer, and repaired to Burlington, where, in the office of the *Free Press*, he learned the trade.

In acquiring a trade he did not cease to cherish a love of books and study. The mind kept pace with the hand; and in the busy days of his apprenticeship he pursued a regular course of study. But Mr. Houghton was not content with mere self-education; he aspired to the advantages afforded in the higher literary institutions, and, under this impulse, he entered the University of Vermont, from which he graduated, after a heroic struggle for self-support, in 1846. His first purpose was to engage in teaching; but as he was unable, for the moment, to find an opening, he started for Boston, the Paradise of this hopeful and courageous country lad.

He began as a reporter on the *Boston Traveller*.

But he soon returned to the printing-office, where he found his legitimate throne. In 1849 he became a member of the firm of Moles & Houghton, of Cambridge. In 1853 he established the "Riverside Press," under the firm name of H. O. Houghton & Co., of which he is still the head. The firm name was changed in 1864 to "Hurd & Houghton;" in 1878 to Houghton, Osgood & Co., and in 1890 to Houghton Mifflin & Company. With the change in 1878 the elegant list of books of the house of Ticknor & Fields came to the new firm. The list contains the most eminent names in American literature, such as those of Longfellow, Whittier, Emerson, Hawthorne and Lowell. To manage this rich estate Mr. Houghton possessed some eminent qualifications in his experience and cultivated tastes, enabling him to appreciate our best literature and to bring it out in the best form. As a book-maker, as in everything else, he displays the qualities of the artist. No finer books, inside or out, are found in the market than those from the presses of Houghton, Mifflin & Company.

But elegant tastes in literature and art are not always united with business capacity. The fine scholar may lack the instincts and judgments, or the tastes and habits, necessary to business success. Happily in Mr. Houghton are combined admirable taste with large business capacity, by means of which he has attained wealth and honor. His is the great book house of New England, to which both authors and readers are under many obligations. Though Mr. Houghton has been fortunate in his associations with other men, the honors of great success are eminently due to him. He organized the business and has from the first been the controlling spirit. The elements of success inhere in his character. Careful, quiet, sagacious and far-seeing, he has for forty years pushed the business with an undemonstrative but irresistible energy. The man of one work has kept steadily at his task, while his tastes and business judgments have been justified by the results.

Among those who know him in his home and wider business circles Mr. Houghton is highly respected for capacity, business integrity and standing as a citizen. Though he has never sought political preferment, he was chosen mayor of Cambridge in 1872, and discharged the duties of the office with ability and faithfulness. He has been content to make his record in business. As a printer and publisher his name will go down to posterity in connection with the authors he has introduced to the public. The historian of American literature, in seeking out the causes of its development, will not fail to mention the great services of two Boston publishing houses—those of Ticknor & Fields and Houghton, Mifflin & Company, in both of which elegant literature found appreciation and support.

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Its long record assures you that what has cured others

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A single application is often sufficient to afford instant relief, permit rest and sleep, and point to a speedy cure.

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## THE CONFERENCES.

(Continued from Page 5.)

This society has started as though it means business. The members during the first month of its existence made 100 calls—thirty-nine being by the Mercy and Help department, to render assistance. Fifteen hundred pages of tracts have been distributed, and \$27 expended to tint the walls of their room and otherwise improve it. They have also held some cottage meetings, and have Bible study. The society numbers 104, and has had an average attendance of 54. We expect this working force of the church will accomplish much good. The official board has met every month, and kept expenses paid up to date, which is worthy of remark considering the fact that so many of the members have had a reduction of income, some of them to the amount of several hundred dollars. Five have been baptized, 11 received on probation, and 25 into full membership. The pastor has secured eleven new subscribers for ZION'S HERALD, seven for the Epworth Herald, and twenty-four for World-Wide Missions. The Sunday-school is very prosperous. It reports six conversions and an average attendance for the quarter of 138. The Woman's Missionary Societies, Home and Foreign, have Sabbath afternoon meetings, and the pastor, Rev. A. A. Lewis, has been giving lectures on the different mission fields, having the meetings open for the public. Both societies have advanced beyond anything in their history, and with this record of a year's work it is not surprising that the pastor is asked to return, and the Conference invited to hold its session of '96 in this place.

Kennebunk is engaged in the Home Missionary work. The society has recently sent a barrel of supplies to North Carolina and one to the Seamen's Home at East Boston. Mrs. Allen has for a long time been one of our foremost leaders in this Christlike work.

We expect the churches to make the most of Easter Sabbath for missions. P.

### Lewiston District.

Wesley Church, Bath, enjoyed a great feast of good things while listening to an able lecture on "The Secret of Popularity," Feb. 3, and a great sermon on Sunday, Feb. 4, by Rev. C. H. Payne, D. D., of New York.

Fryeburg and Stowe.—The pastor, Rev. G. G. Powers, has been sick, but has so far recovered as to be able to resume his pulpit ministrations. It is hoped that a new parsonage will be erected another season.

Naples.—Mrs. Mary L. Green, wife of Jeremiah Green, for many years a member of this church, passed to her rest and reward, Dec. 26. Until overtaken by failing health, Sister Green was constant in her attendance upon the means of grace and unwearied in efforts for Christ. The pastor, Rev. G. W. Barber, is in labors abundant. His return is desired and expected.

Baldwin and Hiram.—The pastor's wife is suffering from injuries received through the overturning of a sleigh. Two have been received from probation and two by letter.

Bridgton and Denmark.—The church at Denmark is closed for the winter. Mr. Parlin has made an out-appointment at Sandy Creek, where several persons have been converted in his meetings. The young men of the Bridgton church have rendered the pastor assistance in these out-of-town meetings. The one-year-old Junior League at Bridgton has sent a barrel of supplies to the Deaconess Home, Boston, and has also undertaken the support of a girl at school in India. Twenty members were added to the church in December and January. Never has this church been more prosperous than now.

South Waterford and Sweden.—The pastor reports some discouraging factors in the work upon this charge. Members are few and scattered, and, in some instances, not over zealous. The new chair factory at South Waterford, just getting well at work, was totally destroyed by fire, Saturday noon, Jan. 13. Nevertheless, there are wonderful possibilities here which a future day may see fulfilled. Here, as everywhere, men need salvation, and our God is mighty to save.

West Durham and Pownal.—Revival services are in progress at North Pownal with encouraging results. Rev. G. B. Hannaford is invited to return. The leader of the class at North Pownal, Mr. Caralle, has held that office for fifty years.

East North Yarmouth and Yarmouthville.—At Yarmouthville Levi Marston conducts the class-meeting and watches with jealous eye over the interests of Methodism. The use of the Universalist church has been secured, and here Rev. H. A. Pease preaches a free salvation and unlimited stonement for whosoever will. The parsonage at East North Yarmouth has been greatly improved. Mrs. Pease is the recipient of a handsome fur cape from members of the church and congregation.

Lewiston, Hammond St.—A series of sermons upon the life of Christ, illustrated by the stereopticon, is in progress Sunday evenings.

### JUNIOR.

### Augusta District.

We started, Jan. 19, to hold our fourth quarterly meetings in the northern part of the district. By engagement we stayed the first night at East Livermore, to help in revival work which had then continued for a few days, and afterwards for a couple of weeks, and resulted in greatly quickening the church, but no conversions.

On the 20th we went to Farmington, and held quarterly conference Saturday evening. In it a unanimous vote was passed, inviting our Annual Conference to hold its session here in 1896. If the invitation is accepted, we bespeak for it ample accommodations and sumptuous hospitality. The Sabbath morning love-feast was of unusual interest, and after the sermon a large number partook of the sacrament. The spiritual condition of the church has improved of late. Revival services are being carried on with profit.

Sabbath afternoon we were driven over to Temple and held service afternoon and evening. If it were not for a division in the church, the work would be hopeful here. As it is, there is an improvement. The Sabbath-school is well attended and the class-meetings are good.

The 23d we went to the valley of the Dead River. We arrived at Dead River station, on the Bangs R. R., at 7 p. m., two hours late. The team had been left for us to drive to Coplin. It was so dark we could not see the road, and we hesitated to drive a strange horse where there were only two or three houses for several miles through the woods, but our confidence in the brother's judgment who left the horse decided us to make the attempt, and a more beautiful sleigh-ride we scarcely ever had. In half an hour the moon rose and pictured out an ideal winter scene. At 9 o'clock we arrived at Mr. Gross'

house, and found a welcome and hospitality such as characterizes his home. We remained at Dead River three days, but on account of the storm we had only one meeting. The pastor here has labored faithfully. Some have been awakened and a few converted. The church has been strengthened and has rallied around the pastor, giving generous financial and spiritual aid; but some of the people with ample means, who were anxious to have a preacher sent, have done little or nothing for his support. No pastor had been sent them for years before, and it looks doubtful if they have one the coming year. At the station the train and the coach fail to accommodate each other, so a passenger must needs stay all night either way. Our experience at the hotel here gave us a taste of camp-life. As we did not visit the logging-camps this time, we made this a substitute.

On our return trip we were enabled to stop at Reddington and look over the mill, which is called the finest in the State. All modern improvements are in use here. A band saw transforms the logs into lumber as by magic. They are immediately loaded on cars and shipped to the contractors. They have to push work to fill contracts. Indeed, this is about the only place where lumbering is being done on the usual scale this winter.

We arrived in Phillips on the 27th, and found the church in a prosperous state. One young man was converted the week before, and there is a developing and strengthening of the church on most lines. The class-meetings are good, the Sunday-school is quite large, and the church is united.

After preaching in the forenoon here, we were driven to Crosbyville, an outpost of the church at Strong, where we preached and held a social meeting immediately after. A few years ago there was quite a revival here, and the fruits of it are still seen. Indeed, nearly all there is of spiritual life is due to that revival.

From here Mr. Nixon drove me to Strong, where we held a social service, and on the next evening held our quarterly conference. Strong is one of our old and reliable charges. It is strong in integrity and purpose, but not so in financial ability or facilities for aggressive work. It has been a good year with them, but not marked with any unusual results. A storm commenced Monday evening and continued thirty-six hours with severity. A special train from Kingfield with passengers for a ball at Strong was delayed in a snowdrift from Monday evening until Wednesday noon. A farm-house was near by, from which food was obtained; but as the car was filled beyond its capacity for seating, the discomfort must have made the ball a memorable one.

We went to Kingfield in a caboose car on the next trip, which brought me twenty-four hours behind my appointment—the first time I have been delayed in meeting my regular appointment while on the district. Our week-day quarterly meetings at Kingfield were of considerable interest. Sister A. H. Minard, of North Paris, had been assisting Mr. Snell in extra meetings for a few weeks. Two were converted during that time and the church considerably quickened. Their usual congregations are large and there is a good interest among the young people. They are about organizing an Epworth League.

On Saturday, the 3d, we came to Wilton and found Mr. Hamilton abundant in labors. With the assistance of Mr. F. R. Welch, a local preacher, he supplies at North Jay and a part of the time at East Wilton in connection with his regular work at Wilton. He and his people are in good courage. All departments of the church are in a prosperous condition.

There is a great deal of sickness all around in this northern section and a number of deaths. There is not so much revival work as in the other parts of the district. All the churches where our fourth quarterly meetings have been held desire the return of their pastors for the coming year. This not only speaks well for the pastors, but for the churches themselves, indicating that they appreciate honest, faithful work.

There are gracious revivals in progress in Waterville and Skowhegan. Some fifty or more in each place have been converted, and last Sunday was a great day with them. In Skowhegan 3 were forward for prayers, and in Waterville there were 3.

The work of the Lord is moving on at New Sharon. Four have been recently added to the church—2 by letter and 2 by baptism—while the interest is improving all over the charge. Many are looking, praying and believing for the fuller baptism of the Holy Spirit. Rev. R. S. Leard, pastor.

## New Hampshire Conference.

### Manchester District.

The district meeting of the W. F. M. S. is to be held at Claremont, Friday, March 2. A very cordial invitation is extended to the ladies of the district to be present. The meeting promises to be of special interest. A fine program is in readiness. Every auxiliary should be represented. Let the ladies make a grand rally at this meeting. The interests of the district demand it.

Rev. T. A. Dorion, of St. Jean's Church, Manchester, entered upon the sixth year of his work in that city the first Sabbath in February. Five years ago he came to the place a stranger, with nothing but the Missionary Society behind him to furnish a support. Any one who knows of the work among the French people, especially if they are Romanists, know that it is a difficult task. While not so much has been accomplished as could be desired, a good work has been done. The pastor's report at the close of five years shows that during this time 105 persons, mostly converts from Romanism, have been connected with this society as members. Of these many have left the city and are to be found in many different States and in Canada, but there remains at this date 34 full members, evenly divided between male and female, and 8 probationers. At the Sunday morning service, Jan. 31, about a dozen Roman Catholic men were present at the service, and all promised to come again. They are a migrating people, hence it is difficult to build up a large society; still the work is encouraging. Mr. Dorion makes good use of the printing press, and issues many hundred pages of literature that is seed sown in good ground, and goes where the pastor himself cannot go. The work needs our hearty sympathy and earnest prayers.

The revival campaign at St. Paul's, under the leadership of Rev. M. S. Rees and wife, continues. At this writing he is beginning his closing week. The services, held twice a day, have been well attended. Many from the other denominations have come in, and of those who have been converted some will go to other than the Methodist churches. Probably over one hundred and twenty-five at this time have indicated their desire to live a Christian life. There has been a

marked interest, and it is believed that many more will be saved. Mr. Rees is an effective Gospel preacher. His wife is an excellent leader of the service of song, and any one who wishes outside help will make no mistake in securing them. B.

## New England Conference.

### Boston District.

Boston Preachers' Meeting.—Rev. Geo. W. Mansfield presided. Rev. Luther Freeman, of Milford, read the Scriptures and offered prayer. Dr. Daniel Dorchester delivered an address upon "The Indian Question." Chaplain McCabe assures the executive committee that he will be present and speak next Monday morning.

Webster.—About 75 persons gathered at the parsonage recently, bringing with them an abundance of provisions and a generous sum of money, to be distributed among several needy families of the town.

Wollaston.—The pastor, Rev. C. W. Wilder, is in the midst of a series of sermons on the general theme: "What we Believe, and Why we Believe it." The following are the special topics: "Depravity;" "The Atonement;" "The New Birth;" "Christian Perfection;" "The Witness of the Spirit;" "Perseverance of the Saints;" "The Divinity of Christ;" "The Personality of the Holy Spirit;" "The Personality of Satan;" "The Resurrection;" "The Judgment;" "Future Rewards and Punishments."

### North Boston District.

Lowell, St. Paul's.—Rev. W. H. Thomas, pastor, has expressed to the fourth quarterly conference his desire for a change of pastorate at the approaching Conference. Appreciative resolutions were unanimously adopted. Dr. Lindsay's retirement from the presiding eldership was made the theme of kindly resolutions. U.

### NOTICE.

I take pleasure in recommending to parties searching for a boarding place, the very delightful rooms occupied by my family for the past seven years, in the home of Bro. C. J. Littlefield, 38 Moreland St., Roxbury, Mass.

W. F. MALLALIEU.



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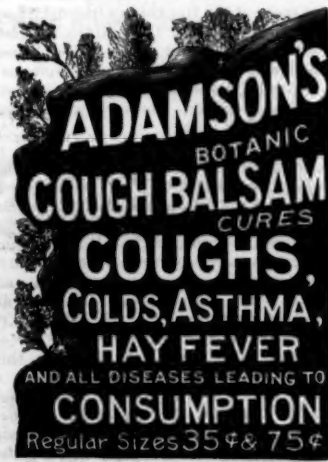


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\$12.00 to \$35.00 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & CO., 11th and Main Sts., Richmond, Va.

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## Appeal for Morristown Normal Academy.

MR. EDITOR: At midnight last night (Feb. 8) we were aroused by the cry of fire. A mass of flames was issuing from the house occupied by our faithful lady teachers. In less than a half-hour after being discovered it was burned to the ground. The teachers were in a sound sleep. They did not have time to fully dress. We were able to save but little furniture and the trunks. One of the teachers lost all her clothing save what she had on.

There is a large, valuable and handsome property adjoining our school land. Two years ago the house was erected at a cost of \$8,500. In addition to the large residence, there is a five-room cottage and a commodious stable on the grounds. The cost of the property two years ago was \$13,500. The owners failed, and the estate was sold on a lien. It was purchased by the builder, a personal friend and a friend to our work. He has offered to sell us the entire property for \$4,500—which is remarkably liberal. We ought to have it. Oh, that some good friend would buy it for us! We are praying the Lord to raise up friends to purchase the property.

Morristown, Tenn.

## Church Register.

## HERALD CALENDAR.

Merrimac Val. Pr's Meet'g, at Plymouth, N. H., March 1, 2  
Epworth League Convention, at Plymouth, " March 3

CONFERENCE.	PLACE.	TIME.	BISHOP.
N. E. Southern, Brookton, Mass.,	April 4, Warren.		
New York East, Brooklyn, N. Y.,	" 4, Fowler.		
New York, New York, N. Y.,	" 4, Vincent.		
Troy, Cohoes, N. Y.,	" 11, Warren.		
New Hampshire, Claremont, N. H.,	" 11, Foss.		
New England, Waltham, Mass.,	" 11, Fitzgerald.		
Vermont, Bradford, Vt.,	" 18, Warren.		
Maine, Skowhegan, Me.,	" 18, Foss.		
East Maine, Houlton, Me.,	May 9, Foss.		

RE-OPENING OF THE EAST BOSTON BETHEL at 10 a. m., Sunday, Feb. 26. Dr. Bates will preach. At 3 p. m. Dr. J. O. Knowles, presiding elder of the district, will preach. At 7, the people's Gospel praise service. At 7.30 Dr. Bates will speak. Singing day and evening led by Mr. F. B. Harvey.

NOTICE.—The re-opening services at Hillsboro Bridge, N. H., will take place March 1, at 7.30 p. m., in place of Feb. 27, as announced last week. Dr. L. B. Bates will preach on that occasion. The services are expected to continue over the Sabbath.

O. S. BAKETEL, P. E.

W. F. M. S.—MANCHESTER DISTRICT.—There will be a convention at the M. E. Church, Claremont, N. H., Friday, March 2. Sessions at 10 a. m., 3 and 7.30 p. m. It is earnestly desired that a report from every auxiliary and hand be presented at the morning session. An interesting program will be provided. Materialism furnished for all. Send names to Mrs. Geo. Stevens. Everybody cordially invited.

H. T. TAYLOR, Dist. Sec.

LYNN DISTRICT MINISTERS' WIVES' ASSOCIATION.—The midwinter meeting will be held at the Melrose parsonage, with Mrs. Rev. C. E. Davis, Wednesday, Feb. 28, at 3 p. m. The program will consist of a paper by Mrs. C. W. Blackett, of Everett; a talk on "The Rights of the Minister's Wife," by Mrs. Smiley, of Ipswich; a vocal solo by Mrs. Wriston, of Maplewold; and a selection by the quartet. Tea will be served. As it is the last meeting of the present Conference year, it is hoped that a large number will be present. Please come, or write a letter to be read.

CARRIE DOANE MARTIN, Cor. Sec.

GRATEFUL ACKNOWLEDGMENT.—The writer gratefully acknowledges for himself and family the many kind letters of condolence and sympathy received, in these days of sore bereavement, from preachers on his district and elsewhere, and also from many other friends. "The consolations of God are not small," and many of them come, through such kindly human hearts and loving spirits, formed by Him. S. C. KEELER.

W. H. M. S.—There will be a district meeting of the Woman's Home Missionary Society at the Bromfield St. Church, Wednesday, February 22. Morning session at 10 o'clock. Reports of auxiliaries and different fields of work. Basket lunch at 12.30. Afternoon session at 2 p. m. Addresses from different speakers. At 3 p. m. stereopticon address by Rev. J. H. Mansfield, D. D., on the work of the Society in all fields. He will give superb views of schools, homes, scenery and people. A full attendance is desired.

H. V. HALL, Dist. Sec.

ST. JOHNSBURY DISTRICT PREACHERS' MEETING, at Barton Landing, Feb. 26-28.

SERMONS: Monday evening, J. A. Dixon; alternate, W. C. Johnson. Tuesday evening, C. P. Taplin; alternate, J. E. Knapp. Praise service, at 7, each evening.

PRAYER-MEETINGS: Tuesday, at 9 a. m., led by I. P. Chase. Wednesday, at 9 a. m., led by S. G. Lewis.

LITERARY EXERCISES: Limitations of Prayer, M. S. Eddy; How may we know our Acceptance with God? W. F. Felch, O. E. Newton; Pastoral Work Demanded at the Present Time, W. C. Johnson; Ministerial Fidelity, S. G. Lewis; The Preacher's Attention to Physical Health, C. H. Tucker; How may Perpetuity of Spiritual Life be Promoted in Young Converts? J. E. Knapp; Loyalty to the Church, her Doctrines and Policy, P. E. Currier, J. B. Knowles; Nature and Limit of Moral Probation, A. L. Cooper; Interdenominational Comity, J. Hamilton; Best Methods of Raising Church Funds, N. W. Wilder; Nature and Office of Conscience, J. McDonald; What Changes should be Made in Presiding Elders' Districts in Vermont Conference? P. N. Granger; exegesis, Matt. 7: 13-15, J. S. Allen; The Scripture Doctrine of Self-denial as Applied to the Life and Habit of the Christian, Leonard Dodd; The Boys' Brigade and Epworth Guards: Practicality for our District, I. P. Chase.

Tuesday, at 3 p. m., a symposium, Amusements: Why Needed, and How Much, Geo. O. Howe; The Harmful Element, F. W. Lewis; The Permissible, W. E. Allen; The Pastor's Attitude, W. S. Smithers.

Wednesday, at 10 a. m., discussion: The Recommendations of Montpelier District Preachers' Meeting, as to anniversaries, etc., at the Annual Conference sessions—Are they Practicable? Opened by J. Hamilton.

Wednesday afternoon, St. Johnsbury District Praying Band, in charge of S. K. Huse.

Brethren not assigned are invited to present sketch of sermon, or article on some topic of their own selection. Please notify Rev. G. H. Wright, Barton Landing, of the probable time of your arrival, and whether by team or rail; also, whether your wife will accompany you.

P. W. LEWIS,  
J. E. KNAPP, } Committee.  
G. H. WRIGHT,

## Marriages.

LADD—PHILBROOK—In Corinna, Me., Feb. 11, by Rev. U. G. Lyons, Dudley W. Ladd, of Headfield, Me., and Sadie A. Philbrook, of Winslow, Me.

ABBOTT—MOERILL—In Bethel, Me., Feb. 4, by Rev. E. F. Fickett, Frank P. Abbott and Lizzie B. Morrill, all of B.

MAXIM—CUMMINGS—Also, by the same, Feb. 18, Howard Maxim and Nettie B. Cummings, all of B.

## Deaths.

CHANDLER—In Bethel, Me., Feb. 4, Perry O. Chandler, aged 55 years.

## Money Letters from Feb. 12 to 19.

Mrs. E. H. Ash, H. B. Allen, J. H. Allen, N. F. Butman, G. H. Bates, E. C. Bass, A. W. Baird, E. H. Blinn, C. H. Burgess, R. E. Diaboe, R. Cook, A. Church, A. J. Church, G. W. Cady, Mrs. A. B. Carter, C. S. Cummings, J. R. Clifford, Joseph Cook, C. C. Cook, G. F. Durgin, J. M. Dougherty, A. L. Dearing, J. H. Earl, F. P. Eaton, W. H. Frazier, L. M. Fisher, E. P. Flagg, S. C. Farnham, E. S. Gahan, R. L. Greene, F. Grosvenor, Mrs. D. W. Grant, L. J. Hall, Anna I. Hayden, Wm. Hallows, R. B. Hassett, W. H. Hutchins, Thos. Howarth, Home Guard, C. S. Kemble, T. F. Lane, A. S. Ladd, Mrs. H. P. Lowster, S. G. Lane, W. H. Moore, J. N. Marsh, M. L. McCollum, Mrs. M. McClaren, J. Neal, W. T. Pipes, J. P. Phillips Co., Mrs. E. A. Parsons, Mrs. R. Patterson, D. R. Perry, Miss M. A. Robinson, Alex. Reynick, S. J. Robinson, Mrs. C. C. Stevens, C. A. Scott, C. W. Smith, Alden Speare's Sons, C. M. Stone & Co., Mrs. F. M. Stearns, W. H. Schwartz, A. H. Stone, G. A. Slason, G. M. Smiley, C. B. Simpson, Mrs. A. E. Smith, Mrs. J. C. Stearns, C. L. Smith, James Smart, W. A. Thurston, Henry Tuckley, F. N. Upham, C. D. Walker, C. B. Walker, F. H. Wheeler, Wm. Ware & Co., Miss G. A. Whitney, G. Y. Young, Julia E. Young.

EASTER BOXES FREE.—The Missionary Society has just procured some new devices in Easter collection boxes. These will be sent free to any Sunday-school upon application by the pastor or superintendent to the Missionary Secretaries, 150 Fifth Ave., New York.

P. S. Pastors please report how they like these new Missionary boxes.

## Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Dean's Rheumatic Pills absolutely cure Rheumatism and Neuralgia. Entirely vegetable. Safe.

DEDICATION.—The Charlton City M. E. Church will be dedicated Feb. 23. Services at 10.30 a. m., 1.30 and 7.30 p. m. Sermons by Revs. E. T. Currier, J. D. Pickles and Geo. S. Chadbourne, Presiding Elder of Boston District. Collection at 12 m. Trains leave Worcester on the B. & A. R. R. at 8.50 and 12.30; returning at 12.47 and 4.35. A cordial invitation is extended to all.

PORTLAND DISTRICT MINISTERIAL ASSOCIATION, at South Portland, March 5 and 6.

[Program next week.]

## Five O'clock Chocolate.

To meet the special call which is now being made in the best social circles for a pure and delicate sweet chocolate to serve at afternoon receptions in place of tea, Messrs. WALTER BAKER & Co., the well-known manufacturers of high grade cocoas and chocolates, offer a delicious preparation under the name of VANILLA CHOCOLATE, tastefully done up in half-pound packages. It is made from selected fruit, a fine quality of sugar, and flavored with pure vanilla beans. It is a triumph of chocolate making.

Within the last thirty-seven years many thousands of cases of cancer have been cured by W. J. P. Kingsley, M. D., of Rome, N. Y. Circulars sent free.

Rheumatism racks the system like a thumb-screw. It retreats before the power of Hood's Sarsaparilla, which purifies the blood:

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Use **Horsford's Acid Phosphate**. If you are a poor sleeper, not only do not forget to put on your night-cap, but on retiring also take a night-cap of **Horsford's Acid Phosphate**, to make assurance doubly sure.

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underlies the principle that has brought success in the production and sale of the Gail Borden Eagle Brand Condensed Milk, and this partly accounts for the fact that competitors do not successfully imitate it. Thirty years in the lead.

## BOSTON MARKET REPORT.

Boston, Feb. 20, 1894.

## WHOLESALE PRICES.

APPLES—Choice table, \$2.00 @ bbl.  
CRANBERRIES—Cape, \$2.00 @ bbl.  
ORANGES—Florida, \$2.00 @ bbl.  
BUTTER—Best fresh creamery, \$2.00 @ c. lb.  
CHEESE—Choice Northern, 12 @ 13c. @ lb.  
EGGS—Fancy near-by, 22 @ 24c. @ doz.  
POULTRY—Turkeys, 11 @ 12c. @ lb.; ducks, 10 @ 11c.; geese, 9 @ 10c.; chickens, 11 @ 12c.  
BEANS—Poa, \$1.50 @ 1.60; yellow eyes, \$1.50 @ \$2.10.  
SEED—\$2.10 @ 2.25 for timothy; \$2.25 @ 2.75 for red top; clover, 11 @ 12c.  
POTATOES—Rose and hebrons, \$2.00 @ 2.25; bush; sweets, \$2.50 @ 2.75 @ bbl.  
REMARKS.—The market is well supplied with vegetables, and with a light trade, prices barely hold their own. Butter, cheese and eggs have declined since the last report.

THERE is but one way in the world to be sure of having the best paint, and that is to use only a well-established brand of strictly pure white lead, pure linseed oil, and pure colors.\*

The following brands are standard "Old Dutch" process, and are always absolutely

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"ANCHOR" (Cincinnati). "JEWETT" (New York).  
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"ATLANTIC" (New York). "JOHN T. LEWIS & BROS. CO." (Phila.)  
"BEYMER-BAUMAN" (Pittsburgh). "MORLEY" (Cleveland).  
"BRADLEY" (New York). "MISSOURI" (St. Louis).  
"BROOKLYN" (New York). "RED SEAL" (St. Louis).  
"COLLIER" (St. Louis). "SALEM" (Salem, Mass.).  
"CORNELL" (Buffalo). "SHIPMAN" (Chicago).  
"DAVIS-CHAMBERS" (Pittsburgh). "SOUTHERN" (St. Louis and Chicago).  
"ECKSTEIN" (Cincinnati). "ULSTER" (New York).  
"FAHNESTOCK" (Pittsburgh). "UNION" (New York).

\*If you want colored paint, tint any of the above strictly pure leads with National Lead Co.'s Pure White Lead Tinting Colors.

These colors are sold in one-pound cans, each can being sufficient to tint 25 pounds of Strictly Pure White Lead the desired shade; they are in no sense ready-mixed paints, but a combination of perfectly pure colors in the handiest form to tint Strictly Pure White Lead. Send us a postal card and get our book on paints and color-card, free.

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—(From *Editorial in Rural New Yorker*.)  
To all in search of this kind of a Vegetable and Flower Seed Catalogue, we shall be happy to send it free. You will find in it probably a larger variety of some kinds of Vegetable Seed than in any Catalogue published in this country or Europe; many of them costly we raise on our four seed farms. There are pages of Novelties, from which the humbug has been winnowed out.

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## Our Book Table.

**Constitutional Law Questions Now Pending in the Methodist Episcopal Church.** By William F. Warren, President of Boston University. Cranston & Curtis: Cincinnati.

In the discussion of constitutional questions, some members of the last General Conference waded beyond their depth and became dazed. The debate during the session was confused, and the canvass of the subject, at the close, in the denominational press, revealed a variety of views, some of them on the more abstruse matters exceedingly crude. Further time was evidently required for the sober second thought; and, to insure adequate treatment in the end, the best minds in the church needed to be heard. Among those best able to shed light upon the questions under consideration, Dr. Warren holds a conspicuous place. The volume here given to the public contains his matured views on the two issues in the Conference which occasioned most perplexity—the one relating to the constitution of the General Conference, and the other to the eligibility of women to the law-making body of the church. On both of these he has spoken clearly and forcibly, furnishing a valuable contribution to the general discussion.

Of the ten chapters contained in the book, the first five deal with the fundamental law of the Conference. In the first the author distinguishes between a charter and a constitution; in the second and third he considers the powers of the General Conference in legislation and interpretation; in the fourth he passes to notice the powers of the Annual Conferences, the eldership and the laity in constitutional legislation and interpretation; and in the fifth he draws attention to the further safeguards needed to protect our legislative Conference. In doubtful cases, where the bishops, or an equal number of members of the General Conference, express doubt, he would have the question referred to the ministry and laity in the Conferences before final settlement could be reached. The general conclusion reached by the author favors the adoption of the new constitution as given by the commission appointed in 1888, rather than the amended form proposed in the Conference of 1892.

The ensuing five chapters relate mostly to the eligibility of women. The sixth chapter reviews the action of the preceding General Conference in the matter; the seventh suggests the establishment of episcopal districts; the eighth considers the bearing of the constitution proposed by the commission and the mutilated one on the subject; the ninth shows why the General Conference should have rescinded its definition of the constitution; and the tenth points out the duty of the General Conference of 1896 in this matter. The appendix contains the constitution proposed by the commission, and extends the discussion on the woman question by the addition of a chapter on the "Dual Human Unit." The President, of course, favors the eligibility of women, and furnishes the best defense of the Hamilton amendment which has been given to the public. With his general views in favor of the eligibility of women, ZION'S HERALD is in hearty accord, but dissents entirely from his positions in defense of the Hamilton amendment, deeming them untenable and unwelcome. We welcome the main discussion, with much of which we agree, and are glad to have the President set forth his own view on the amendment. The field is an open one, and it is desirable that all sides be heard. ZION'S HERALD simply dissents from the author's view as to the proper way of securing the admission of women. When they enter the General Conference—as they will—we would have them admitted with proper ceremony at the front door.

**The Oregon Trail: Sketches of Prairie and Rocky Mountain Life.** By Francis Parkman. With four full-page illustrations by the celebrated artist, Frederick Remington. Little, Brown & Company: Boston. Price, \$1.

"The Oregon Trail" contains some of Parkman's best descriptions, which have an added value in the fact that the old conditions no longer exist. The Indian, the buffalo and the trapper are to be sought only in the pages of Parkman and kindred tourists. The book is worthy to live for its vivid pictures and truth to nature. The wild West will never return; but Parkman's pictures of it will remain to other generations. Remington's illustrations, both truthful and spirited, aid in giving reality to the narrative. The publishers issue this new edition at the extremely low price of one dollar, thus placing the attractive volume within the reach of those with very moderate means. The preface to this edition was written by the author a few weeks before his death. The book furnishes a sort of background to his histories of the French settlement in America and the Indian war resulting therefrom.

**None Other Name: or, The Blacksmith of Minnaberg. A Story of the Reformation.** By Sarah J. Jones. The American Sunday-school Union: Philadelphia and New York. Price, \$1.

"None Other Name" belongs to the age of the Reformation. The blacksmith was a contemporary and fellow-laborer in the Gospel with Luther. Having forsaken the errors and superstitions of Rome, he went back for light to the Word of God, whose truths he endeavored to communicate to his poor neighbors. Frederica, a maiden taught in these truths and stigmatized by the priests as a "contumacious heretic," was shut up in a convent, but delivered by her own brother who was a priest. The Protestants find security only under the protection of the Elector Frederic, who holds in check the papal and

priestly power. The book thus, in opening a chapter on church history, touches upon the struggles of the hour and the price paid by the Reformers to secure the rights of conscience.

**Sustained Honor: A Story of the War of 1812.** By John B. Musick. Illustrated with a full-page half-tone engraving and 15 other illustrations. Funk & Wagnalls Company: New York. Price, \$1.50.

In telling his story the author deals with the remote causes of the war of 1812. The incidents of the tale are mingled with those of history in the times of Jefferson, Madison and Monroe. The war was the result of old enmities which had continued down from the Revolution. The story opens this old and forgotten chapter in our national history in an interesting manner.

**Daily Thoughts from Phillips Brooks.** With an Estimate and a Tribute by Archdeacon Farrar. **Daily Thoughts from Henry Drummond.** With a Biographical Sketch. H. H. Woodward & Co.: Baltimore.

The thoughts from Bishop Brooks extend through the first six months of the year, and those from Prof. Drummond through the second six months. The compiler had two rich mines from which to extract the precious ore. They not only abound in valuable material, but have many quotable passages—nuggets of truth suitable for daily reading.

**The Abbot.** By Sir Walter Scott. American Book Company: New York.

The main feature in "The Abbot" is the glowing picture given of Mary Queen of Scots—a subject on which the novelist evidently dwelt with delight. Though he nowhere asserts the innocence of the unfortunate Queen, he narrates with approval the seal and sacrifices of her followers. The American Book Company has done well to re-issue this old classic of the north in the list of "English Classics for Schools." It is gotten up in plain form, bound in board with cloth back, and in excellent type.

**A Divided House. A Study from Life.** By Annie S. Swan. American edition. Cranston & Curtis: Cincinnati. Price, 75 cents.

Though English, this tale of domestic life is equally adapted to America. It tells, in a neat way, of the struggles, disappointments and troubles, as well as the joys, of a household. There are necessary trials in our mortal lives, through sickness, accident or death; but, as in this case, a large part of our trouble is voluntary. We sin, and we suffer from the sin of others bound up with us in the bundle of life. Human society is a strange net-work of nerves. To sin is inevitably to suffer in proportion to the magnitude of our offence.

**Stephen Remax: A Story of a Venture in Ethics.** By James Adderley. E. P. Dutton & Company: New York. Price, 75 cents.

The story of Stephen Remax contains a discussion of the social problem as it exists in East London. Though Stephen belonged to the higher class, he became a clergyman and labored for the elevation of the poor. He met the discontent of labor face to face, and heard the forcible putting of the case by the secularist lectures against the church. To meet the exigency he concluded the church itself must rise to a higher platform. The members of the church must devote everything to Christ, and, if need be, pass their money into the charity fund. The new doctrine made a sensation in the parish. The story is brief and extremely well written.

**A Daughter of the World.** By Fletcher Battershall. Dodd, Mead & Company: New York. Price, \$1.25.

The story is extremely well written, and the characters are drawn with a free hand and in relief. The record begins with an account of things near New York, and is drawn out to the land of the Caesars, thus affording movement and variety in the record.

**A Sketch of the Late Rev. Phillips Brooks.** By his Private Secretary, the Rev. William Henry Brooks, D. D. D. W. Colburn & Co.: Boston. Price, 75 cents.

The volume is illustrated by a view of the Bishop's summer house at North Andover, where he spent many delightful hours, and by a likeness of himself taken at the Andover house. The sketch first appeared as an article in the *Girls' Friendly Magazine*, and is here republished in book form. The author is able to give an inside view, and illustrates, by a group of incidents, the Bishop's great kindness of heart, liberality, and devotion to the duties of his office. He was everywhere a gentleman and a Christian.

## Magazines.

The February Magazine of *Art* presents a photogravure of Burne-Jones' "Chant d'Amour" as a frontispiece. The other plates in this number are engravings of Leighton's "Head of a Girl," and "Christ Blessing Little Children." A paper on "Puvis de Chavannes," with six illustrations of his works; "The Late Charles Bell Birch, A. B. A.;" "Current Art;" "Italian Chimney Tops," are some of the noticeable features. (Casell Publishing Co.: New York.)

In *Household News* for February there is much that is valuable by way of suggestion for the busy housewife. Cookery, hygiene, the nursery, kindergarten, decoration, are a few of the departments. (Household News Co.: Philadelphia.)

The *Treasury of Religious Thought* for February contains ten or a dozen interesting and suggestive articles. There are sermons by Dr. Lynd on "Elijah under the Juniper Tree;" Rev. S. T. Goodham, on "The Left-Handed Brigade;" Dr. Arthur T. Pierson, on the "Preparation for the Beatific Vision;" W. D. Williamson, on "The Sabbath as a Day of Rest;" and Rev. McK. A. Cassey, on "The Silent Father and the Anxious Son."

There is a chapter of sermonic thoughts, and the recovery of the Holy Land is discussed by Prof. C. H. Schodde. (E. B. Treat: New York.)

The *American Antiquarian and Oriental Journal* for January contains an article by Cyrus Thomas on the "Origin of the Indians." The editor answers the question: "Was the Serpent Symbol Aboriginal?" Daniel G. Breton gives the main characteristics of the American languages. Prof. James D. Butler has a learned article on the prehistoric pottery from the middle Mississippi Valley; and James Wickersham deals with Japanese art on Puget Sound. (175 Wabash Av., Chicago.)

In the *Methodist Magazine* for February the editor, Dr. W. H. Withrow, continues his delightful sketches of "Tent Life in Palestine." Waldemar Roden contributes a readable and instructive illustrated article on "Zurich and its Memories." The article on John Williams, the missionary martyr, is by Mrs. R. P. Hopper. One of the most interesting articles in the number is by Rev. Thomas Webster, D. D., a man eighty-five years old. (William Briggs: Toronto.)

The *Homiletic Review* for February contains five review articles and nine sermons. The sermons are on "The Sin Bearer," "Gratitude for the Columbian Exposition," "Life's Problem," and "The Benevolent Spirit." Dr. John Hall, on his preparation to preach, is suggestive. The *Homiletic Review* is our best preacher's magazine, always affording something pertinent and valuable for his use. (Funk & Wagnalls Co.: New York.)

The *Book Buyer* for February presents a portrait and sketch of Charles G. Leland. The summary of American and foreign literature, with illustrations from new books, is very entertaining. (Charles Scribner's Sons: New York.)

*Popular Astronomy* for February contains a fresh and suggestive list of articles. The frontispiece affords a photographic history of the 40-inch crown disc of the Yerkes telescope. S. W. Burnham tells how to find the orbit of a double-star by a geographical method. Lewis Swift has a chapter of suggestions to amateurs. W. F. Deming presents a paper on the shooting stars—how to observe them, and what they touch. (Goodsell Observatory: Northfield, Minn.)

The *Silver Cross*, beginning with the February number, is issued in enlarged form and new dress. The cover is white, decorated in purple, with a head of Christ in the centre. We shall miss the unique little magazine with which we had grown so pleasantly familiar, but its successor, in beautiful new type, illustrations, and variety of helpful reading, cannot fail to please. The *Silver Cross* is the organ of the King's Daughters and King's Sons. (Silver Cross Pub. Co.: 158 West 23d St., New York.)

*McClure's Magazine* for February contains a good list of articles. Robert Louis Stevenson furnishes the first instalment of a new story entitled "The Ebb Tide." An expressive portrait of the great novelist forms the frontispiece. Mr. Garland records an actual conversation between himself and James Whitcomb Riley. The article is illustrated by several portraits. The paper entitled "Human Documents" is illustrated by portraits, at different ages, of Robert Louis Stevenson, Hamlin Garland, and Philip D. Armour, the Chicago millionaire and philanthropist. Arthur Warren gives in addition a personal sketch of Mr. Armour. Ida M. Tarbell gives a full, illustrated account of "The Observatory on the Top of Mt. Blanc." "Nervousness—the National Disease of America," is an able article by Edward Wakefield. (S. S. McClure: New York.)



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## Obituaries.

**LeRoy.**—Sarah LeRoy passed peacefully away on Tuesday morning, Nov. 9, 1893, aged 78 years.

Sister LeRoy in many respects was a remarkable woman. An unusual amount of trouble fell to her lot, but her faith and trust in God were unflinching. She was one of the most faithful and consistent members of the Methodist Episcopal Church in Putnam, Conn. She had been a member upwards of fifty-six years, unflinching in her obligations to the church of her choice and constant in her attendance on the means of grace.

Here was a pure and unselfish life, and even amid much pain and suffering her chief thought was for others. Her trust to the last was in Jesus her Saviour, and now she is with Him whom she loved and trusted, free from all sorrow and suffering. The church on earth is the poorer for her departure, but heaven is richer.

ELIJAH F. SMITH.

**Foot.**—Mrs. Lucinda Foot was born in Willington, Conn., Sept. 5, 1813, and died in Norwich, Conn., Dec. 18, 1893.

She united with the Congregational Church in Willington, but after removing to Colchester, Conn., she became a member of the Methodist Episcopal Church. At the time of her death she was a member of the East Main St. Church, Norwich.

Widow Foot was a woman of an exceptionally helpful spirit. She loved to work for others. She was a toiler as long as she had strength, and then she was a sufferer. By an accident she became crippled, and the last years of her life were years of much pain. In this she manifested a spirit of great patience, leaving an example of cheerful submission to the Master's will. She often made those who called on her forget her sufferings, and think of the hopeful things of life. After she was eighty years of age and unable to leave the house, she took a great interest in the work and life of others, illustrating the words of Paul: "Look not every one on his own things, but every one, also, in the things of others." Her unselfish spirit of devotion to others and her patience in suffering were marks of a life that endured as seeing Him who is invisible and that has passed on to receive the sure reward.

J. H. ALLEN.

**Higgins.**—Died, in Wellfleet, Mass., Dec. 10, 1893, Capt. Reuben Higgins, aged 85 years.

He was converted here in 1842, and joined the Methodist Episcopal Church under the labors of Rev. Paul Townsend, remaining faithful to his Master until called to his reward. Prior to his release from mortality the weight of years clouded his intellect, yet his prayers indicated that his spiritual vision was clear and that the memories of the inward man remained though the outward man perished.

His first wife and children preceded him to the better land, but his genial and sunny nature endured affliction as seeing Him who is invisible, and he left behind him loving friends and a devoted wife whose tireless attentions followed him to the grave.

E. D. HALL.

**Greene.**—Mrs. Mary Greene, wife of Jara Greene, died in Naples, Maine, Dec. 26, 1893, aged 78 years and 11 months.

Sister Greene was born in Otisfield, but her youth was mostly passed in Gorham, where she was converted at the early age of twelve years. Soon after she joined the M. E. Church, and was ever after a most worthy member and faithful worker in it. From the age of seventeen to twenty-seven she worked diligently in a factory. Some fifty-two years ago she was married to Jara Greene, and settled upon a new farm in Naples.

She was naturally endowed with great physical strength and did a vast amount of work, and until past fifty years of age she knew little of sickness or bodily weakness. God abundantly blessed the labors of her companion and herself; but the care of her family and a large farm rarely kept them from the sanctuary. The family altar was ever maintained, and they honored their Saviour by liberal gifts of time, talent and money. Over twenty years ago she had a shock, from which she never fully recovered, and for the past four years she has been confined to her home.

Her last sickness was protracted and painful, but God sustained her, giving patience and sweet submission to the Divine will. She had four children and several grandchildren, but hers was the first death in the family. Her aged husband and children have lost a rare wife and mother, and the church a valued member. Heaven has another pure spirit.

G. W. BARREN.

**Presko.**—Almost a centenarian, Betsey Robinson Presko was born in Oakham, Mass., Oct. 7, 1794, and died in Pelham, Mass., Oct. 19, 1893.

She with her husband, Zadoc Presko (who died in 1869), came to and made their home in Pelham in 1830. About eleven years thereafter a pioneer Methodist preacher, Rev. Isaac Stoddard, held meetings in a school-house. In one of those meetings both Mother Presko and her husband arose for prayer, and subsequently with others united in forming the first Methodist class in the town. They were devotedly in love with the cause and faithful in all things, thereby impressing both saint and sinner with the genuineness of their religion.

About twenty years ago Mother Presko fell, receiving an injury which rendered her a cripple for life, compelling confinement at home, where her cheerful, happy face, hearty welcome, and unflinching interest in the church work was an inspiration to her pastor even to her last care. In these years of helplessness the watchful care of the family of her then living son supplied every need. As faded the light of day, so sank this saint to rest.

GEORGE HUDSON.

**Waterhouse.**—It is with sincere sorrow that we record the death, Oct. 14, 1893, at Newfield, Me., of Miss Carrie Emmogene Waterhouse, only remaining child of S. S. and M. E. Waterhouse, and niece of the late Rev. Daniel Waterhouse, of the Maine Conference.

Through the influence of a Christian home she was early led to the Saviour, and united with the Methodist Church in Newfield, of which she remained a member until her death. She suffered much and long from that dread disease, consumption. The last day of her life she was unconscious, and thus passed to the spirit land. Loving and lovable, she lived in the sunshine of life and reflected to others the light of her own cheerful nature. During her long illness she was always bright, cheerful and hopeful. She was a fine musician and a very successful teacher of music. Now her voice is hushed and her fingers stilled in death, but is not her bright spirit making music in the world to which she has gone?

Brother and Sister Waterhouse have the sympathy of the whole community and the prayers of the church in their sore bereavement. May the God of all grace comfort them!

R. L.

**Neal.**—William H. Neal was born in Portland, Me., in 1815, and died in Westbrook, Jan. 4, 1894, aged 78 years.

His father having died when William was but seven years of age, he lived with Mr. Dennis Marr, in Limington, till he attained his majority, when he returned to Portland. From thence he came to Saccarappa during the pastorate of Rev. Mark Trafton.

Having previously consecrated himself to the purposes of a Christian life, Brother Neal at once identified himself with the Methodist Church in Saccarappa, and from the first became an active and prominent member in every department of church work. He filled with fidelity the various offices in the gift of the church. For many years he was a most competent class-leader. He superintended the Sunday-school, and to near his death was a teacher of a Bible class. For many years he conducted the church choir and presided at the organ. He was the chairman of the building committee in the erection of the present church edifice, and contributed largely to its building funds. To the time of his death he was one of the trustees. Being successful in business, he was rewarded early in life with a competency, and he always gave with a generous hand to the support of the church and to all its benevolences.

Bro. Neal was a man of decided excellences. He was the very soul of honor in all his business and social transactions, a man of remarkable integrity and moral purity. He had a strong will, was a man of strong feelings; and growing out of these features of his nature, he was a faithful friend, a loyal member of his church, closely and persistently adhering to what he believed was right. He was pre-eminently a man of prayer. For more than fifty years he was a pillar of strength in the Saccarappa Methodist Church. His presence and his purse were always available. He will be greatly missed in the community, in the church and in the family. He was a good man, and he died well.

A. W. FORTLE.

**Young.**—Thomas Young was born in Turner, Me., Dec. 31, 1816. When he was but a few months old his parents removed to Lunenburg, Mass., where he died, Dec. 7, 1893.

Brother Young was specially blessed with religious training in early life, and was ever a constant attendant upon religious services at the Lunenburg Methodist Church. For sixty years he was a member of the choir and for more than thirty years its leader. He was an excellent citizen, a devoted husband and tender father, and noted for his honesty and integrity of character.

But it was not till past middle life that he fully realized the necessity of something more than these in order to attain to his highest possibilities and meet God's just requirements. In 1874 he was converted and joined the church which he had constantly attended and financially supported for many years. He ever faithfully fulfilled the trust committed to him as trustee, steward and Sunday-school superintendent.

His last sickness was brief: Nov. 26 he was in his usual place in the sanctuary and his voice as usual mingled with the congregation in singing the songs of Zion; two weeks from that date his funeral was attended in the same place.

Forty-nine years ago he married Miss Louisa Farwell, of Lunenburg, who survives him, as also one son and one granddaughter.

J. PETERSON.

**McConnell.**—Mrs. Clara Josephine McConnell, daughter of Samuel S. Downs, a local deacon, was born at Tucker, N. J., April 8, 1840, and died at her home in Waltham, Mass., Dec. 21, 1893.

At a very early age she united herself with the Methodist Episcopal Church, of which she remained a faithful member until the day of her death. She was united in marriage with Mr. Norman McConnell. Their two daughters and one son are all living. Her health has been broken for years, yet she never placed the cares and duties of her home in the hands of another.

Her last sickness was brief. A severe cold, which resulted in pneumonia, rapidly exhausted her feeble store of strength. In her sickness her thought was for others. Two days before her death she wrote to an intimate friend: "I want to live so much for my husband's and dear girls' sakes, and I have a precious Murray; but I must trust in God and say, He will do what is for the best." To her family she said: "I can't talk much, but God will take care of you." With characteristic self-sacrifice she sought to deny herself the pleasure and comfort of having her dear ones at her bedside, that they might be spared the pain of seeing her sufferings, which were very severe.

She was a loving mother, and magnified her calling by the fullest measure of love and devotion. She was a true Christian, and taught her family by precept and example to follow the Saviour.

Two sisters and two brothers, one of whom is Rev. Charles F. Downs, of the New Jersey Conference, share the sorrow of her husband and children at her departure.

The funeral services were held in Grace M. E. Church, Cambridge, under the direction of the pastor, Rev. Jesse Wagner, assisted by Rev. Alfred Noon. The interment was in Mt. Auburn Cemetery.

J. W. HIGGINS.

**Lovewell.**—Miss Emily N. Chute was born in Otisfield, Me., Dec. 26, 1820, was converted and joined the M. E. Church early in life, and was subsequently married to Rev. A. B. Lovewell, of the Maine Conference, in 1845, with whom she lived and labored until his death in 1885. Her death occurred at Bolster's Mills, in Otisfield, Jan. 5, 1894.

Although an invalid and sufferer for many years, she had a pleasant home with one of her two daughters, Mrs. Jason Scribner. Her interest in Methodism was marked and enduring; and not only in Methodism—for she had a clear faith and trust in her Saviour, expressing a desire shortly before her death to go and be at rest.

Thus passed from earth and its sorrows a Christian sufferer, to join the blood-washed throng. May the dear ones left behind have "like precious faith," and ere long meet the loved ones in that world of light!

W. H. GOWELL.

**Dennis.**—Joseph Dennis, one of the oldest as well as one of the most efficient members of Trinity Church, Worcester, Mass., passed to his reward, Jan. 4, 1894.

He was born in 1817, of Quaker ancestry, and not until he had grown up did he know anything of the Methodist faith; but finding it, he found also that it met the long-felt want of his heart. He embraced it heartily and joined the church in 1842, under Dr. Miner Raymond.

In 1842 he was married by Rev. Amos Binney to Susan B. Barber, with whom he lived in happy fellowship for nearly fifty-two years. His widow and one son, Arthur E., for some years an active official of Trinity and now a member of the official board at Allston, survive him.

Bro. Dennis can hardly be spoken of too highly, both as to character and self-sacrificing serv-

ice. Of modest demeanor and of few words, he was as true as steel and enjoyed the confidence and highest respect of the entire community. In all matters of business dealings he would injure himself rather than his fellow, and in the best sense his name was known in the gates. As a steward and trustee he shared largely in the heavy burdens that rested upon the church. Never flinching, never complaining, his devotion to her interests was complete, and no man has left or can leave our ranks more worthy of grateful remembrance than Joseph Dennis. His Christian life was quiet but steady, and, as he lived, so he died, trusting in Jesus Christ for personal, present and eternal salvation.

JOHN D. PICKLES.

**Chambers.**—William J. Chambers died of lung disease, Jan. 8, 1894. He would have been 41 years old in March, 1894.

He came to Manchester from Ireland thirteen years ago. It is two years since his wife died. He leaves three children in the Orphans' Home, Hartford, Conn. He joined the Manchester M. E. Church some two years since, and has lived a consistent Christian. He was a member of the Sons of Temperance, and was highly favored with kind friends whose valuable aid he appreciated. In his protracted sickness he was tranquil. God was the strength of his heart and portion forever. Death set him free.

JAS. TREGASKIE.

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## Review of the Week.

Tuesday, February 13.

- A bomb thrown in a railway café in Paris; 20 persons injured; the anarchist arrested.
- Blizzards in England and here; great damage done.
- More Hawaiian correspondence submitted.
- The nomination of Mr. Peckham to the Supreme bench reported to the Senate without recommendation. Senator Gray defends the President's Hawaiian policy.
- Admiral de Gama reported to have been wounded while leading the attack on Nietheroy.
- The operatives of the Washington Mills, Lawrence, strike against a reduction of wages.
- The steamship "City of Paris" returns to Colon with the officers and crew of the wrecked "Kearsarge."

Wednesday, February 14.

- The French government to use the utmost rigor in dealing with anarchists.
- Thirteen miners entombed by a cave-in at Plymouth, Penn.
- Master builders open, in this city, their eighth annual convention.
- Death, at the age of 64, in Cairo, Egypt, of Hans von Bulow, the eminent pianist.
- Tidings of disaster by land and sea caused by the great blizzard; many people perish in the West.
- Harvard College to start a new astronomical observation station in Arizona, Mr. Percival Lowell providing for the equipment and maintenance of the same.
- Burning of the Bath Iron Ship-building works; 825 men thrown out of work.
- The National Liberal Federation of England advocates the abolition of the House of Peers.
- The New York & New England road to be reorganized on a thorough business basis.
- Nearly 500 Armenians killed or wounded at Yuzgat, Turkey, during the recent riots.

Thursday, February 15.

- Attorney-General Pillsbury drafts a new interchange mileage bill.
- Death, in Cambridge, of Gen. E. W. Hincks, a gallant hero of the civil war.
- More incendiary fires on the World's Fair grounds at Chicago.
- The Massachusetts House votes to abolish Fast Day, and substitute for it April 19.
- Paul Bernard, an anarchist chief, arrested in Paris.
- Mrs. Amelia A. Frost, wife of Rev. Geo. B. Frost, ordained at Littleton as a Congregational minister and associate pastor to her husband.
- Ex-Inspector of Police Hanscom, of this city, exonerated, after six years of waiting, and recommended for the eligible list.
- Election inspectors Neville and Dunphy sentenced to one year and two years respectively in jail for permitting frauds at the elections in New York last November.
- The "Sons of Vermont" give a dinner in honor of Mr. H. O. Houghton, of the well-known publishing firm.

Friday, February 16.

- Terrible earthquake on the northern border of China; many lives lost.
- A French court orders Princess Colonna to surrender the guardianship of her children to the Prince.
- An anarchist killed in London by a bomb he was carrying.
- "Boss" McKane, whose case has been for a long time on trial, found guilty in New York of violating the election laws.
- Amendments made to the Parish Councils bill by the House of Lords rejected by the Commons.
- President Dole, of Hawaii, replies to Mr. Willis' request for specifications.
- The Bland bill for coining the seigniorage still under discussion in the House.
- The New York charity concert at the Metropolitan Opera House nets over \$20,000 for the benefit of the unemployed.
- Dr. Cornelius Herz, of Panama Canal Scandal fame, ordered by the courts to pay 600,000 francs to the creditors of the company.
- The steamer "Horn Head" reported sunk in mid-ocean by collision with an iceberg; 25 persons lost.

Saturday, February 17.

- Forty-one persons killed and nine fatally injured by the bursting of a boiler on the German ironclad "Brandenburg" while on a trial trip, at Kiel.
- Robbers ditch a train on the Southern Pacific in California; they shoot two men dead, wound a third, and get away with about \$1,000 from the express car.
- Mr. Peckham's nomination to the Supreme bench defeated in the Senate, by a vote of 32 to 41.
- Bluefields, Central America, occupied by Nicaraguan troops, which the "Kearsarge" was sent to prevent when she was wrecked.
- Yellow fever on board the U. S. S. "Newark" at Rio; she is ordered south.
- Eighty London anarchists captured.

— The "Paris," disabled when 786 miles out of Southampton by loss of her rudder, steered back to Queenstown by her two screws.

Monday, February 19.

- Members of the New York Citizens' Relief Committee themselves contribute \$50,000 towards the fund for the unemployed.
- Silk-weavers in New York to the number of 3,800 go out on strike.
- Thirty-two of the Mansfield Valley (Pa.) rioters found guilty.
- Loss of the Nicaraguan Navigation Company's tug, off the Nicaraguan coast, with sixty men.
- The rescuing party working steadily to reach the entombed miners at Plymouth, Pa.
- Leroy Harris, who "held up" an entire court with his revolver in Buffalo, and escaped, recaptured.
- Henry L. Mills, of the defunct Oak Grove Farm Company, accused of embezzlement.
- Rev. Philip S. Moxom, of this city, accepts a call to a Congregational church in Springfield.
- Death of A. H. Linder, of Harvard College, who was injured while boxing last Tuesday.
- A meeting in Trafalgar Square, London, adopts resolutions favoring the abolition of the House of Lords.
- Complaints of German cruelty to Negroes in the Cameroon country.
- The house of Charles Brault, Hopkinton, invaded by three drunken rowdies; one of them shot dead.
- "Boss" McKane, of Gravesend, N. Y., sentenced to six years in Sing Sing.
- Senator Hoar introduces a bill for the federal prohibition of lotteries.

**\$1.00**

### TRIAL OFFER IN THE NEW FORM.

Until Sept. 1, nearly seven months. With the change of form in our paper, which takes place in this issue, and which, it is expected, will be heartily appreciated by our readers, we commence the publication of the attractive features promised in our Prospectus for 1894.

The series of "Methodism in the Great Cities" is now being published. That of "Makers of New England Methodism" is prepared in part, and will appear during the next six months. The six historical articles, "Magnifying the Seats of the Annual Conference Sessions," which are illustrated, will appear before the first of April. The first of the "Round Table Conferences" has been printed, and the next, on "The Six Best Books, and Why?" is all ready.

In March we publish two Special Numbers: In the issue of the 14th we celebrate the anniversary of the 90th birthday of that unique Prohibition hero, HON. NEAL DOW. In that of March 21 we observe the Silver Anniversary of the W. F. M. S.

In the month of April we shall give full abstract reports of the sessions of our patronizing Conferences. During this month the fifth anniversary of the death of REV. DR. BRADFORD K. PEIRCE, the lamented editor of this paper, will be appropriately observed.

We began in the last number DR. MARK TRAF-TON's remarkable series on "The Men whom I have Heard in Congress, on the Platform, and in the Pulpit."

REV. S. A. STEEL, D. D., of Nashville, Tenn., will act as special reporter for our columns for the next General Conference of the Methodist Episcopal Church, South, which convenes at Memphis, Tenn., in May.

In June we intend to present the special issue promised upon that model Christian layman, patriot and temperance advocate, GEN. CLINTON B. FISK. A Symposium on "The New Reformation," in answer to the inquiry, "Shall the Sermon on the Mount be Literally Interpreted and Applied?" in which leading representatives of all the denominations have part, is all ready for our columns.

We have on hand and awaiting space, BISHOP FITZGERALD on "Prohibition," and EDITOR E. E. HOSS, of the *Christian Advocate*, Nashville, on "Some Candid Reasons why the Methodist Episcopal Church, South, should Direct the Entire White Work of the South," and DR. W. V. TUDOR, of Richmond, Va., "Genuine Fraternity Cultivated."

These contributions, with others equally able and attractive that we cannot take the space to mention, with editorial treatment of current topics, will make our paper in the new form especially interesting and valuable for the next six months. We are, therefore, anxious that ZION'S HERALD be tested by our families by personal examination and scrutiny. To this end it is offered until September next for

**\$1.00.**

This proposition will be open only until the 1st of March. Will our ministers and all readers

advise their congregations and friends that the paper can be secured on trial for six months for

**\$1.00.**

Address, with one dollar enclosed, should be sent at once to the publisher, A. S. Weed, 35 Bromfield St., Boston.

### Joseph Cook's Monday Lecture.

V.

IN the Prelude Mr. Cook considered and criticized

Mr. Stead's Civic Church.

In Mr. Stead's heavens there are some comets, with planets giving a steady light. His ideal is that of an assembly without a minister or a contribution-box. It reminds one of a pair of shears without blades or handles. The name, "Civic Church," is unfortunate. It is in no sense a church, and the organizations are more frequently called civic centres, or clubs for the discussion of religious, social and industrial questions. The one in Glasgow is the best. It is composed of representatives from churches, trades unions and various associations. They discuss questions relating to labor, vagrancy, etc. The one at Brighton, England, is only less effective and useful to the people. It is called a civic centre, in which Mr. Holyoke is an active member. The discussions have nearly the same scope. There are some objections to these organizations, which may yet do much good within their range. One objection is that the electorate is too large. People are liable to be drawn, with whom the churches cannot co-operate. The Glasgow association is somewhat guarded by requiring delegates from various approved bodies; but Mr. Stead's proposal for Chicago allows nearly every well-disposed person to have a seat and participate in the deliberations. A graver objection is that the organizations make no direct attack on the liquor traffic. Mr. Stead, at Chicago, thought the American people too advanced in the attempt to enforce prohibitory laws; such laws can be no more enforced than the moon can be cut in slices and passed around on plates. Neal Dow has cut it in slices and passed it around. Thorough reform can be secured only by cutting this tap-root of social evil with which are intimately associated the gambling hell and the brothel.

Whatever these civic centres may do, they cannot take the place of the church; and much of the work they propose to do can be better done by Christian associations and societies, or by college settlements. The elements, too, are so diverse that they could not co-operate in preaching and reading. The Catholics would not join the Protestants, and the liberals would not join with the evangelicals. The best which seems possible is a union for charitable co-operation. The regular and authorized agencies of society should do their duty in even these charitable matters. Law and order leagues should enforce the law, and not allow the officers chosen for that purpose simply to hold the offices and take the salaries. The parties should be made to keep their pledges.

Mr. Cook answered three questions: 1. The Gentry Law. There are nineteen men imprisoned in Michigan. Will the American people—the people of Boston—approve such an infamous law? Mr. Cook moved that Congress be requested to modify the law in favor of fairness and justice. The vote was unanimous and emphatic.

2. The Unemployed. The socialistic remedy for the ills of labor is impracticable. A procession in Boston the other day carried on their banner: "The land is ours. Give it to us, or we will take it." How? The American people claim that each man should enjoy the fruit of his labor. People here have created the values in land, and will not allow foreigners to take without compensation. Extreme socialists are treading on dangerous ground. The people should beware lest they advance further.

3. The Louisiana Lottery is the devil fish of the Gulf. It is anchored in Honduras, and proposes to operate from a ship a marine league from the shore. We should sink the ship. In order to do it, make a new treaty with Honduras, excluding the lottery, forbid the circulation of the tickets in the express, agitate, and revise the international law to exclude the infamous fraud from the seas.

The Lecture was on

### The Peerlessness of Christian Missions.

Christianity was the only religion at the Parliament which claimed to be a world religion. There are two facts of history which exhibit the glory of Christianity: 1. The old religions and philosophies of Greece, Rome and the East were unable to meet the intellectual and spiritual demands of the human soul, and Christianity superseded them for the reason that it met these higher demands. 2. The modern ethnic religions and philosophies fall, as of old, to meet the cravings of man's spiritual nature, and are in process of being displaced by Christianity. This process will go on until, at a not distant day, the pagan religions of today will be as fully swept away as were those of antiquity. Brahminism, Buddhism, Confucianism, have no power of propagation, and are now beleaguered in their old seats by the forces of Christianity.

The glory of missions is seen in four things. It is seen in,—

1. Their origin. The movement began in Paradise, and was re-enforced in the great commission on Olivet and the planting of the kingdom

of God, which was typified in the stone cut from the mountain to fill the whole world.

2. Their motives operating on the church of God. These are found in the greatness and peril of man. Man is immortal, and to insure a blessed immortality he must be made pure.

3. Their methods. Go, teach, baptize; secure repentance, faith, conversion and organization into the church. With the living Voice goes the Bible.

4. Their triumphs. They made a new East, a new Europe, a new America, and hasten to conquer the remotest nations. The gates of the nations are all open; the head of the Christian column already enters the strong work of paganism. The objections to this movement are frivolous. Evolution finds a new headship in Christ, and paganism objects to the savior of the poor and war on caste. The leveling principle is the glory of the Gospel, and the hindrances will ere long be swept from its path.

### The Change of Form.

Kind Words from the Daily Press.

The *Advertiser* congratulates its esteemed contemporary—cordially and with abundant reason esteemed—upon a change of form which brings it into line, in outward appearance, with an increasing number of weekly periodicals. The convenience of readers is promoted by this change, and, though no doubt considerable additional expense is involved, the advantages will certainly more than outweigh the cost. It is a constant satisfaction to note the vigor, freshness, progressiveness and unflinching fairness of this organ of New England Methodism. Editor Parkhurst and his able corps of associates have our best wishes for the continued success which they are constantly deserving and achieving.—*Boston Advertiser*.

ZION'S HERALD, which under the editorship of Dr. Charles Parkhurst has developed into a strong religious newspaper, has been compelled by the advance of the times to follow the example of its leading contemporaries, and to take on a quarto form instead of a double folio sheet, which was its old style. It is one of the best Methodist newspapers in existence. It is newsworthy, has good editorials, and its courtesy to contemporaries and its liberal spirit have won it favor not only in the Methodist Church, but wherever it has gone.—*Boston Herald*.

ZION'S HERALD comes out this week with a changed form, and greatly improved in its mechanical make-up. Its appearance seems a little strange at first, but its high literary excellence and able editorial management at once satisfies one that it is the same paper that has for so many years held a place in the front rank in religious journalism.—*Boston Transcript*.

An old friend is always welcome, and a new dress but adds to the attractiveness. This is the case with ZION'S HERALD, which this week comes out in a new form. It prints its sixteen pages with a new dress of type. It is stanch, tried and readable, and its Vol. LXXII. promises to be doubly attractive. It is the last of the Methodist journals to adopt the form now in general use by the religious press of the country. This has been not because the advantage was not apparent, but in order not to too heavily burden the patronizing Conferences. All the profits of this paper accrue to New England superannuates and their families.—*Boston Journal*.

ZION'S HERALD for February 14 presents itself as a valentine to its readers, in the modern sixteen-page form. The change has been adopted by most of the religious papers, and is sure to be appreciated by the Methodists, who ought now to give their principal denominational paper a heartier support than ever before.—*Springfield Republican*.

ZION'S HERALD, the great organ of the Methodist denomination, appears this week in new form, which will be appreciated by its numerous readers. Many new attractive features are promised for 1894.—*Worcester Gazette*.

ZION'S HERALD, the excellent Methodist weekly, has changed form and now appears as a sixteen-page instead of an eight-page paper. The change is a decided improvement. The HERALD is beautifully printed and made up, and always contains a large amount of good reading matter. It is edited with ability and discrimination.—*Nashua Telegraph*.



A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

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